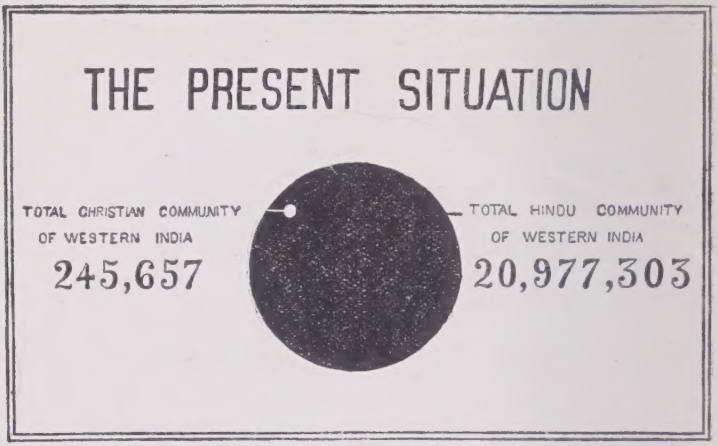
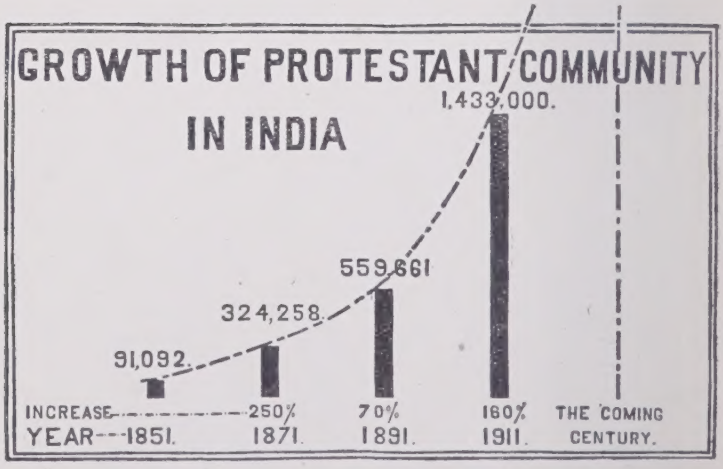
Centennial Volume

of the

American Marathi Mission.


THE PRESENT SITUATION
TOTAL CHRISTIAN COMMUNITY OF WESTERN INDIA
245,657
TOTAL HINDU COMMUNITY OF WESTERN INDIA
20,977,303


GROWTH OF PROTESTANT COMMUNITY IN INDIA
91,092.
324,258.
559,661
1,433,000.
INCREASE
YEAR---1851.
250%
1871.
70%
1891.
160%
1911.
THE COMING CENTURY.

CENTENNIAL VOLUME.

SECTION I.—The Centennial Report ... 119 pages

SECTION II.—The Centennial History ... 109 pages

SECTION III.—The Centennial Praise Service ... 17 pages

PREFACE.

IN this Centennial Volume we have bound together under one cover three separate publications—the Centennial Report, the Centennial History and the Centennial Praise Service. We have inserted between these three separate sections a few pages of pictures from the Centennial Souvenir. This book therefore lacks any unity of its own in paging or indexing. But we believe that it presents rather a complete record of our great Centenary, and as such we hope that it will prove of interest and value to all special friends of the Mission and to others who are to have a part in similar celebrations in the future.

This Centenary has left its permanent and significant mark on the organization and conduct of our mission churches. We are sure that it has left a no less permanent and significant mark on the lives of many who have felt its enthusiasm. We hope that this volume may give its readers such an impression of the celebration itself and of the century of life which it celebrates as may make it possible for them to join with us in deep gratitude to God for the past and quickened courage and faith for the future.

THE EDITOR.

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THE AMERICAN BOARD COMMISSION AND MEMBERS OF THE AMERICAN MARATHI MISSION, WHO WERE PRESENT AT THE CENTENNIAL CELEBRATION IN AHMEDNAGAR, 1913.

CENTENNIAL REPORT

OF

The American Marathi Mission

OF THE A.B.C.F.M.

1913

EDITED BY

ALDEN H. CLARK.

WILLIAM HAZEN.

MISS CLARA BRUCE.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Printed by the Scottish Mission Industries Company, Limited (Jas. Inglis, Manager at Orphanage Press, East Street, Poona; and Published by Alden H. Clark for the American Marathi Mission at Ahmednagar.

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1913

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Sto

MT80
CBZM3A
1913

"Christian Missions have played a large part in the great intellectual and spiritual evolution that has slowly gone on in this country during the past century, and they have been one of the potent factors that have produced Modern India."

From address on behalf of the non-Christian community,
by G. K. Devadhar, Esq., M.A.—page 51.

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened."

Saying of Jesus Christ, Math. xi. 33.

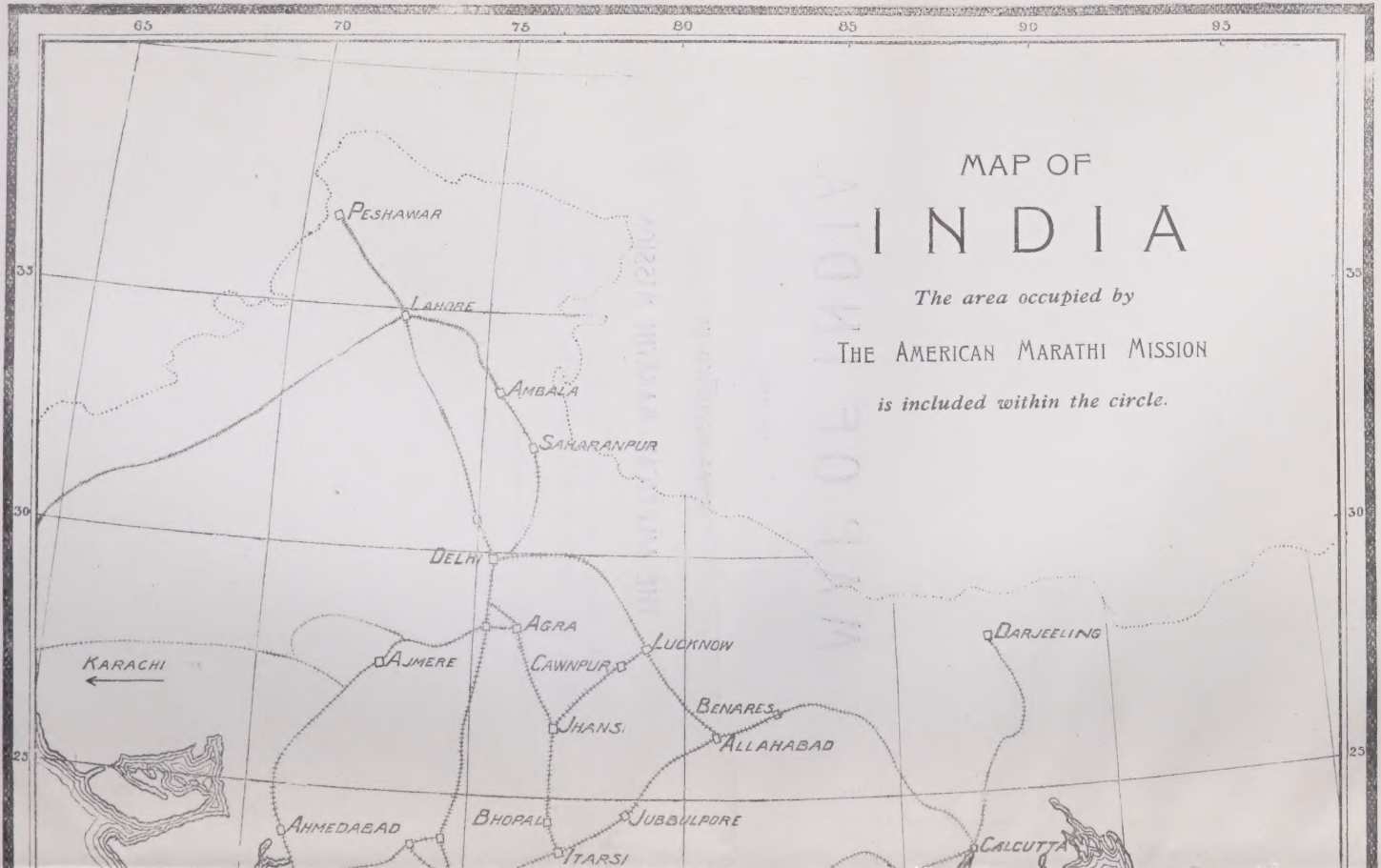
b15658107

MAP OF INDIA

SHOWING

AREA OCCUPIED BY

THE AMERICAN MARATHI MISSION


MAP OF
INDIA
The area occupied by
THE AMERICAN MARATHI MISSION
is included within the circle.
65
70
75
80
85
90
95
35
30
25
PESHAWAR
LAHORE
AMBALA
SAHARANPUR
DELHI
AGRA
LUCKNOW
DARJEELING
KARACHI
AJMERE
CAWNPUR
BENARES
JHANSI
ALLAHABAD
AHMEDABAD
BHOPAL
JUBBULPORE
CALCUTTA
ITARSI

NAGPUR
BURMA
BAY
OF
BENGAL
ARABIAN
SEA
BOMBAY
AHMEDNAGAR
HYDERABAD
RANGOON
GOA
BANGALORE
MYSORE
MADRAS
MADURA
COMORIN
CEYLON
RAHURI
VADALA
AHMEDNAGAR
BOMBAY
SIRUR
POONA
JUNCTION
DHOND
JUNCTION
BARSI
MAHABALESHWAR
WAI
SHOLAPUR
SATARA

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SPECIAL GUESTS

OF THE

AMERICAN MISSION AT THE CENTENARY CELEBRATION, PRESENT EITHER AT BOMBAY, OR AT AHMEDNAGAR, OR AT BOTH.

Hon. S. B. Capen, LL.D.	... President of the American Board.
Mrs. Capen and Miss Capen.	
Rev. G. A. Hall,	... Member of the Prudential Committee of the American Board.
Mrs. Hall and Miss Hall.	
Rev. W. E. Strong, D.D.,	... Editorial Secretary of the American Board.
Miss C. Bodman,	... Official Delegate of the Woman's Board of Missions.
Miss A. Bridgman,	... Woman's Board of Missions.
Rev. W. T. Armstrong, D.D.,	... American Baptist Mission, Burma.
Rev. H. C. Mabie, D.D.,	... Baptist Board of Missions of America.
Rev. H. D. Griswold, Ph.D.,	... Chairman of the American Presbyterian Missions of India.
Rev. J. C. R. Ewing, D.D.,	... Principal of the Forman Christian College, Lahore.
Rev. C. A. Janvier, D.D.,	... Principal of the Ewing Christian College, Allahabad.
Rev. J. A. Beattie,	... Arcot Mission of the Dutch Reformed Church in America.
Rev. E. P. Rice,	... South India Mission of the London Missionary Society.
Rev. R. Scott, D.D.,	... Acting Principal of Wilson College, Bombay.
Rev. R. B. Douglas,	... Western India Mission of the United Free Church of Scotland.
R. A. Adams, Esq.,	... Secretary of the Bombay Auxiliary of the Bible Society.
Frank Clark, Esq.,	... Hon. President of the Bombay Book and Tract Society.
B. N. Athavale, Esq., LL.B., J.P.	Of the Managing Committees of both Bible and Tract Societies.
Rev. J. W. Youngson, D.D.,	... Church of Scotland Mission, Moderator of the Synod of Bombay and the Central Provinces of the Presbyterian Church in India.
Rev. W. H. Hannum,	... American Presbyterian Mission of Western India.

Rev. Shivramji Masoji,	... American Presbyterian Mission of Western India.
Rev. J. S. Misal,	... Nagpur Presbytery of the Presbyterian Church in India.
Rev. Canon D. L. Joshi,	... Church Missionary Society, Bombay.
Rev. D. A. Yardi,	... Church Missionary Society, Bombay.
Rev. W. E. Hitchcock,	... Ceylon Mission of the A.B.C.F.M.
Rev. E. P. Holton,	... Madura Mission of the A.B C.F.M.
Rev. W. H. Stephens,	... American Methodist Mission, Bombay.
Rev. W. W. Bruere,	... American Methodist Mission, Bombay.
Rev. G. W. Brown, Ph.D.	... Foreign Christian Missionary Society.
Rev. P. Eicher,	... Christian and Missionary Alliance.
Rev. W. T. Anderson,	... United Presbyterian Church, North India.
Miss Manoramabai Medhavi,	... Mukti Mission, Kedgaon.

PREFACE.

THIS Report is first and foremost a Centennial Report. Incidentally it contains at the end an address list of missionaries, statistics, acknowledgments and notes of the past year. But the great all-absorbing event of which our friends will desire to hear from us this year, is the celebration of the Centenary of America's Missionary Connection with India.

Opening as this missionary century did in the dark days of war between Great Britain and America, and in the still darker days of weakness and dim vision in the church at home and of intolerance, ignorance and uncurbed evil custom in India, the contrasts between the conditions then and now are dramatic and marvellous, and we hope that these pages will make clear some of these contrasts.

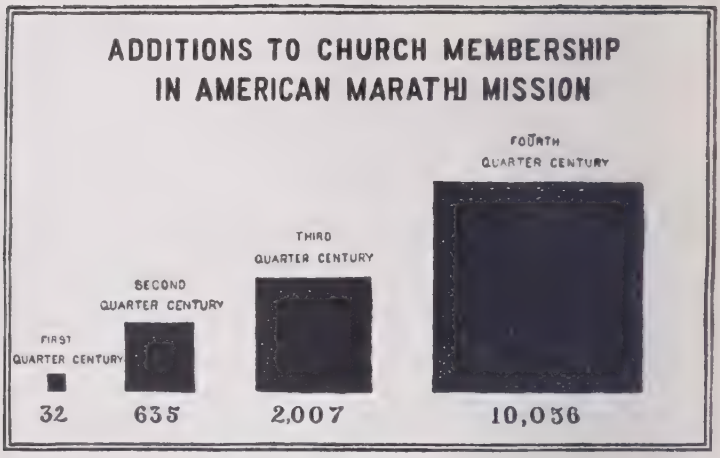
The Centenary Celebration found rulers in America and in India, leading European business men of Bombay, the greatest newspapers of the country, Indian non-Christian leaders and a large Christian community united in deep appreciation of the service of missions to this country.

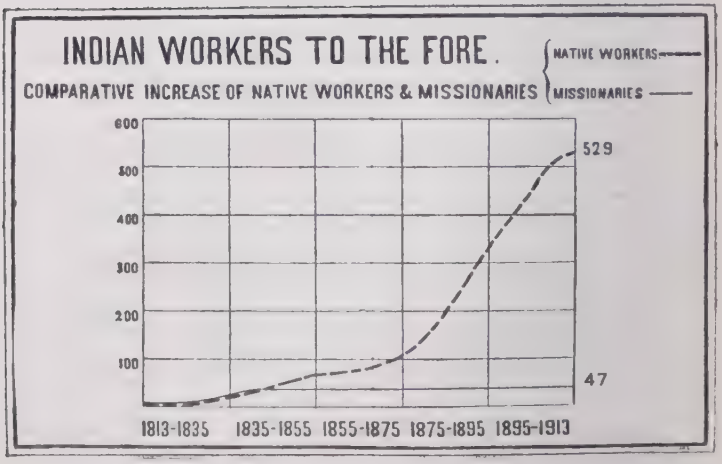
Limits of space prevent our publishing all the notable addresses made in Bombay and Ahmednagar. Those of the opening meeting in the Bombay Town Hall are given in full. Beyond this, to our regret, we have felt compelled to give somewhat restricted reports.

We are sure that readers will welcome the two newspaper accounts which we publish at the beginning of the Report, because of the popular impression of the Celebration which they give.

In looking at mission work in India, this land of hoary civilization and great, immobile population, there is a temptation to take a short view and to feel discouraged that more notable changes do not take place in a year or in a generation. It is our hope that this Report may help many to view the situation from the perspective of a hundred years. Such a view must inevitably quicken hope. Vast indeed are the problems here, but the witness of the Century comes to renew our faith that the power and wisdom of God in Christ are working out in India one of the mightiest triumphs of Christian history.

—THE EDITORS.


ADDITIONS TO CHURCH MEMBERSHIP
IN AMERICAN MARATHI MISSION
FOURTH
QUARTER CENTURY
THIRD
QUARTER CENTURY
SECOND
QUARTER CENTURY
FIRST
QUARTER CENTURY
32
635
2,007
10,036


INDIAN WORKERS TO THE FORE.
COMPARATIVE INCREASE OF NATIVE WORKERS & MISSIONARIES
NATIVE WORKERS
MISSIONARIES
600
500
400
300
200
100
529
47
1813-1835
1835-1855
1855-1875
1875-1895
1895-1913

Sketch of the Observance of the Centenary of America's Christian Connection with India.

By Rev. R. A. HUME, D.D.

EARLY in 1912 preparations began to be made for the celebration of the Centenary. The controlling purposes were to put Indian Christians to the front, and to try to develop in the Indian Christian community gratitude for God's manifold mercies of the past, and consecration and determination for the future. At first there was one Centenary Committee consisting of Indian Christian leaders from various districts, of which Rev. S. V. Karmarkar was the leader; and another small Committee composed wholly of missionaries. But by a mysterious providence the beloved Mr. Karmarkar was early promoted to heavenly service. Soon after, by unanimous agreement, the two Committees were amalgamated, with one Indian and one American Chairman, and one Indian and one missionary Secretary, and Mr. T. Buell as the efficient and enterprising Treasurer. There was always entire harmony in the Committee. Usually this Committee had a monthly meeting at some central place.

Committees.

It was early decided to raise a Centenary Fund worthily to express the gratitude of the Indian Christian community to God, and their consecrated determination for the future. The following were some of the means used for securing gifts. A large number of mission agents pledged and gave a full month's income for the Centenary Fund. Tin collecting-boxes were taken and used by individuals, families, and institutions. Collecting cards were used by a few persons. Some churches gave one Sunday's offering every month.

The Centenary Fund.

The first pledge by a cultivated Indian Christian lady of one thousand rupees as a memorial to her late honored father was incapable of redemption because the lady died while on a visit to England for her health. The three daughters of Thomas Graham gave five hundred rupees in memory of their father who was an attendant on the first American missionary, Gordon Hall, when he died of cholera on a tour, in 1826. One gift of five hundred rupees was made by a Hindu who has very friendly relations with Christians. An Indian Rajah promised a gift of two hundred rupees. An Indian Christian

Gifts.

leader gave two hundred rupees made up of several sums in memory of different members of his family. An Indian Christian official paid a hundred rupees in memory of his late beloved father. Some Indian Christian ladies gave the same sum in memory of their father who was an honored leader in the Mission. Other memorial offerings were made. A great many gifts were made which cost keen self-denial. Pupils of several schools did manual work in play hours, gave entertainments, and denied themselves food, clothing, etc. In this way one large school for girls gave a sum of three hundred and fifty rupees.

Some friends in America sent gifts. One lady gave and collected one hundred dollars in gratitude for two hundred years of service in this Mission by members of her family. A Bishop of the American Methodist Church sent fifty rupees. Two ex-Governors of Bombay sent gifts. A lady of a Scotch Presbyterian Mission gave one hundred, and a member of a sister Mission of the American Board sent fifty rupees. A number of Indian leaders in other Missions sent gifts and congratulations. Quite a number of Hindu friends gave gifts of a hundred units of Indian money, such as quarter rupees, etc. One American visitor gave a thank-offering of a thousand rupees; another of a hundred rupees. Not a few missionaries gave large gifts for the Centenary Fund. But more of them gave very generously for a fund to cover all the preliminary expenses of every kind, so that every rupee of gifts from Indians might go into the great thank-offering Centenary Fund.

The Centenary Commission from America.

The American Board sent a splendid Commission from America to represent it at the Centenary celebrations, and to take back to American churches accounts of what they should see and hear. The Commission consisted of the Hon. S. B. Capen, M.A., LL.D., President of the Board, the Rev. George A. Hall, a member of its Prudential Committee, and Rev. W. E. Strong, D.D., the Editorial Secretary of the Board. The Woman's Board of Missions sent Miss Clara Bodman, a prominent member, as its representative. Five other ladies were in the party, Mrs. Capen, Miss Capen, Mrs. Hall, Miss Hall, and Miss Annie Bridgman. The messages and sympathetic interest of the Commission were very helpful.

The Centenary Meetings.

Though the first American missionaries reached Bombay on February 12, 1813, yet the actual Centenary celebrations could not well be observed in February, 1913, for the following reasons. In a considerable section of the Marathi Mission field there were local famine conditions in 1911 and 1912. At such a time it would certainly be very hard for the Christians to feel able to make worthy

thank-offerings. The Centenary of American Missions in Burma was to take place in the latter part of 1913. It would be a convenience to visitors from America if the Centenary celebrations in both countries were observed at nearly the same time, and in the cold season. Though the first missionaries reached Bombay harbor in February 1813, they did not begin work until several months later. Accordingly it was arranged to hold our meetings in November, 1913.

Places of Meeting.

While Bombay is the oldest Station of the Marathi Mission, a very large part of its work and many of its churches are inland. To enable the Indian Christian community to attend the anniversary in large numbers it was decided to hold the Centenary exercises in Bombay from November 7 to 10, and in Ahmednagar from November 13 to 16.

The Bombay Meetings.

The first meeting was held in the large Town Hall of Bombay. The chair was taken by Sir Henry Procter, the leading English citizen of the city. Addresses were made by the senior missionary of the Mission, Dr. R. A. Hume, on "The Centenary of America's Christian Connection with India;" by the President of the American Board, the Hon. S. B. Capen, M.A., LL.D., on "The Significance and Value of One Hundred Years of Missions;" by the leading Indian Christian of Bombay, B. N. Athavle, Esquire, B.A., LL.B., on "An Appreciation of America's Christian Service to India;" and by a prominent non-Christian gentleman, G. K. Devdhar, Esquire, M.A., on "India's Appreciation of America's Interest and Help."

The President of the United States sent a letter for the occasion, which was read by President Capen and will be found in full in the report of President Capen's address.

The Governor of Bombay, Lord Willingdon, through his Private Secretary sent the following letter:—

"*Government House, Mahableshwar, 6th November, 1913.*

"I am desired by His Excellency Lord Willingdon to send his congratulations and good wishes to the American Marathi Mission on the occasion of the celebration of the Centenary of their landing in India.

"His Excellency wishes to express his grateful recognition and cordial appreciation of the excellent work accomplished by your Mission in the various branches of education and social service to which you have all given so much time, thought and devoted effort. Lord Willingdon hopes that the knowledge that your work in the directions mentioned is valued by all classes throughout the country

will not only stand to you as a reward for efforts in the past, but will serve as a stimulus to you in the labours of the future.

"Again thanking you most cordially on His Excellency's behalf for the self-sacrifice and devotion that has always characterised your efforts.

I am, sincerely yours,
(Sd.) R. E. GIBSON."

The other meetings were held in the large church edifice which is a memorial of the late Rev. E. S. Hume. These meetings were a Fellowship Meeting at which addresses were made by Delegates from many Missions and Societies; a Pageant of Twelve Acted Scenes, representing episodes in missionary history and work; an Historical Meeting with addresses by the Secretary of the Mission, Rev. W. Hazen, by Dr. Strong, the Editorial Secretary of the American Board, by Rev. George Hall, a grandson of the first missionary, Gordon Hall, by Rev. S. R. Modak, a son of the first pastor, and by Dr. J. C. R. Ewing, a Representative of American Presbyterian Missions; public worship and the Lord's Supper; a Service of Offerings; a Praise Service; a Children's Meeting; a Women's Meeting; and a closing meeting for a Forward Look.

The Pageant.

On the grounds of the Church, a simple, yet effective, acted description of some episodes of missionary history and work gave to a large company of both old and young, a visual impression which will long remain in the memory.

Service of Offerings.

At the Service of Offerings representatives of different Stations brought statements in very large letters and figures of the amounts contributed by their respective communities. These large cards were, one after another, hung on to a frame on the pulpit, so that all could see them. After a collection was taken, it appeared that nearly thirteen thousand rupees had been received for the Centenary Fund.

The Praise Service.

The theme of the Praise Service was "Through America's Christian connection with India, the increasing fulfilment of *The Prayer of the Lord Jesus Christ*, 'Father, I.....pray for them also that believe on Me through their word, that they all may be one.'" This theme was developed through four stages:—I. The Beginning in America. II. A Century's Story. III. The Coming Century. IV. A Vision of the Final Triumph. The service was printed in a libretto so that the congregation could take part. There were solos, duets, quartets, choruses, and congregational selections, with instrumental accompaniment. It was an inspiring service of praise and prayer.

The Ahmednagar Meetings.

In general, the Ahmednagar meetings, from November 13 to 16, were much like those in Bombay. One difference was that, while most of the addresses in the former city were delivered in English, most of the addresses in the latter city were made in Marathi, so that almost all the audience could understand whatever was said. The chairmen at most of the sessions were Indian Christians. In Ahmednagar, by arrangement of the Mission, the Commission had a meeting with Indian Christian leaders alone, at which these leaders gave a frank and grateful expression of their thoughts and wishes. Another day the Commission had an interview with missionaries only, when the latter made a statement of their ideals for the future.

The Opening Service.

The opening service was very dignified and attractive, when a choir of about one hundred Christian girls, dressed in white, walked up the central aisle in a processional, singing, and were followed by about seventy clergymen and delegates, both Indian, American and European. At the close of the service they all left the church in a recessional, the girls preceding and singing.

The Service of Offerings.

In Ahmednagar the Service of Offerings was a characteristically Indian one. Each of the nine Stations had a distinctive color for its banners. Bands of Christians from each district entered the great church in large numbers, with banners, singing with intense enthusiasm to the accompaniment of hand-clapping, cymbals and other Indian instruments, moving and bending rhythmically as they sang. The building became so packed that there was barely standing room left. Many stood or sat on the flat side-roofs beside the open clerestory windows. Near the close of the service offerings of money, fruit, vegetables, fowls, handiwork, etc., were brought in, and the total gifts for the Centenary Fund were raised to about fourteen thousand rupees. Later receipts are considerably increasing the total.

A Service for New Converts.

On Sunday morning a special service was held for those adults who had made a public Christian profession and been baptized within twelve months. A few of these had come on foot a hundred and fifty miles to attend a Christian festival for the first time. Hard times and other engagements prevented many from coming. However, it was reported that at least 709 adults had entered into covenant with the churches of the Mission within a year.

The Lord's Supper.

In the afternoon of the same Lord's Day a very large company in a reverent spirit and orderly manner partook of the holy communion.

The Praise Service.

The impressive Praise Service in Ahmednagar was not one whit behind the one in Bombay. The chorus was even larger, the musical instruments were more numerous. Such a host of Indian Christians has rarely listened to so uplifting a musical service.

An Exhibit.

Both in Bombay and in Ahmednagar exhibits were made, consisting of charts, pictures, albums, curios, books and pamphlets prepared by missionaries of the Mission, industrial work of many types, together with a medical and a large educational exhibit. These exhibitions were both informing and interesting, and attracted many visitors.

The Printed Papers.

In order widely and frequently to disseminate information and to stimulate interest, a monthly Bulletin, partly English and partly Marathi, was printed from July 1912 to December 1913, and had wide circulation. Other occasional short publications were issued. In connection with the meetings the following papers have been printed :—"The Work of the American Marathi Mission," "An Outlook and Ideals for the Future," "The Praise Service," a profusely illustrated Souvenir, an English History of the Mission, with many illustrations, and four of the addresses at the Bombay Town Hall. There will soon be printed a volume consisting of an account of the Centenary, some of the addresses, and the English History. Also the Marathi Historical Statement by the Rev. Tukaramji Nathoji is to be published. The price of the combined volume will be 75 cents in America, Rs. 1-8 in India. Any of the literature may be ordered from Mr. John G. Hosmer, 14 Beacon St., Boston, Mass, U.S.A., or from the Manager of the American Mission Book Depot, Ahmednagar.

The Centenary Fund.

From the first it was planned that whatever thank-offerings might be given for a Centenary Fund should *all* be used for future prosecution of the work of the Mission, and should be administered by representative Indian Christians. Accordingly absolutely all the preliminary expenses of the Centenary, and absolutely all its expenses of every kind have been provided for by gifts from missionaries and one American friend. A Board of six Indian Trustees has been appointed to administer the Fund. Two of them retire annually, though they are eligible for re-appointment. One of the retiring Trustees is annually to be appointed by the General Aikya or Union of Churches, and the other by the Joint Session of Indian Christians and missionaries.

Distribution of the Fund.

From the first it has been planned to divide the thank-offerings into three parts ;—(1) a Sustentation Fund for supplementing the salaries of the pastors of weak churches ; (2) An Evangelistic Fund

The Ahmednagar Hospital for women and children, the only hospital especially for women and children within a radius of 75 miles.

A glimpse of the Abbott Home for widows and children, formerly in Bombay, now in Wai.

Commodious new school building of the Ahmednagar Girls' School, whose 75th anniversary coincided with the Mission Centenary. This is the only English teaching school for girls in Ahmednagar, and one of very few in all Western India.

One of the new dormitories of the Ahmednagar Girls' School, with accommodation for 120 pupils.

Gymnastic drill at the Union Training School, Ahmednagar. This School furnishes Christian teachers for all Western India.

Theological Seminary Extension at Satara. The late Rev. H. G. Bissell, who organized and conducted these Extension gatherings in many centers, is seated on the extreme left. The late Rev. T. S. Lee of the Satara District sits in the center.

to provide some annual supply of money for direct evangelistic work for non-Christians; and (3) a Higher Education Fund for scholarships to help a few of the most promising and worthy of Christian boys or girls connected with the Mission to get advanced education. Because it is fitting that, after a century of aid from America, at least one branch of Christian work in this Mission should be *finished*, and because in reply to an inquiry from the Indian Christian leaders to the American Board as to what special use of the thank-offerings would seem to the Board and American churches most worthy, the Board's Foreign Secretary replied that wholly removing from foreign aid the support of all churches in the Mission would be most fitting and most acceptable, it was resolved to turn the largest part of the Centenary Fund into the Sustentation Fund. Evangelism and higher education must indefinitely continue, and must more and more be supported by Indian effort and money.

The Future.

Such is a very brief account of a unique and extremely important event in the history of the oldest American Mission in India. While the quickening of gratitude to God for His past mercies was one main purpose of the Centenary celebration, still more important was the desire to quicken consecration and deep determination that Indian Christians shall hereafter more and more realize and meet their great responsibility for the Christianization of their fellow countrymen. By the Holy Spirit's inspiration and empowering may this noble result be more and more secured! The motto of the first American missionaries was, "We can, *if* we will." The worthiest leaders of the Indian Christian community of the American Marathi Mission plan to take as their motto in the new century, "We can, *and* we will." They who expect great things from God must attempt great things for God.

NEWSPAPER REPORTS.

Accounts of the Centennial Celebration from the *Times of India*.

A VERY remarkable Centenary is being celebrated in Western India this week. It is that of the American Marathi Mission, the name of which is known to most people on this side. Its missionaries of a hundred years ago were pioneers at the work, and the Mission is to-day one of the largest and most hardworking in Western India. In Bombay its work is partly obscured by the great number of other mission and educational undertakings. But if you turn to its second headquarters, at Ahmednagar, you realise how important a part its labours must play in the life of the community of both that city and the country around. "If you see any good building or fine institution in the city of Ahmednagar you can make mighty sure it belongs to the American Marathi Mission," was a remark by one of the missionaries recorded some time ago. He was right. But let us take a bird's eye view of the history and growth of this organisation.

The American Marathi Mission is the oldest American Mission in the Bombay Presidency. Its constituency is the Congregational bodies of the United States and Canada, the official name of the Home Society being "The American Board of Commissioners for Foreign Missions," whose headquarters are in Boston, Massachusetts. Its pioneer missionaries went first to Calcutta. The policy of the East India Company at that time—1813—did not allow them to land in India, but in the same year Christian Missions to India were legalized by Act of Parliament and the pioneers of the American Marathi Mission were then allowed to carry on their work. During the first century 68 men and 104 women, in all 172, have come from America in connection with this Mission. The graves of not a few of them are in this land. Devoted connection with India has been continued by children and grand-children of earlier missionaries, a good many of whom are still serving here. At present 49 foreign missionaries are on its staff. Of these 11 are ordained clergymen, 6 doctors, 2 trained nurses, 1 engineer, several trained teachers, and two other Americans working in connection with the Mission.

During its first eighteen years the Mission worked only in Bombay and the Northern and Southern Konkan. In 1831 it extended its work nto the Deccan. At present its missionaries live in nine stations,

viz., Bombay, Ahmednagar, Rahuri and Vadala in the Ahmednagar District, Sholapur and Barsi in the Sholapur District, Sirur in the Poona District, Satara and Wai in the Satara District. Its Indian Christian community numbers about 14,000 persons. In connection with the Mission there are 60 churches, most of which have their own ordained Indian pastors. "The policy of the Mission is to recognize the Indian Church as the permanent factor in the evangelisation of this land, and to place increasing responsibility on Indian leaders and even on every single member of the Christian community." The Mission employs 509 Indian Christian agents of different grades.

In addition to direct religious work, this Mission has been a pioneer in certain literary work. When the first missionaries arrived, there were no Marathi-English grammars, dictionaries, or other aids to enable foreigners to acquire the Marathi language. Nor were there educational books of western character for Indian schools. Members of the Mission have contributed much literary work of a scholarly and a popular kind, both by original composition and by translations. A member of this Mission was the first in this part of India to print the notation of Indian music. The Mission publishes a weekly Anglo-Marathi newspaper, which is now in its seventy-second volume, and is next to the oldest publication in the Presidency. It has long published the first illustrated Marathi magazine for young people. The very first schools for girls were opened by members of this Mission, and when the Bombay University first offered its privileges to women, the first young women to pass the matriculation examinations were two Indian Christians from their Bombay High School. The Mission has made large use of the Government grant in-aid system. In 1912 Rs. 35,000 were received in grants for its educational institutions. At present it conducts 172 schools of High School, Normal, Kindergarten-training, Kindergarten, Industrial, and Primary grades, with about 7,000 pupils.

Special Work.

The Mission also does important medical work. It conducts one large special hospital for women and children in Ahmednagar, one general hospital for both men and women in Wai, and 5 dispensaries. In these institutions nearly 45,000 patients were treated in 1912. Four qualified American lady physicians and two qualified American male physicians are now on the staff. One Indian lady doctor obtained her professional education and degree in the United States, and conducts medical work in Bombay.

The Mission, like all Missions, has done valuable social service. Its men and women, speaking the vernacular and living in intimate relations with the people, sympathetically associating with them, must have been a social force of incalculable value. It is claimed that by themselves and by the large Indian Christian community they have

done much to interpret the rulers to the ruled and the ruled to the rulers. Every week some of the leaders are serving as conciliators and arbitrators to prevent litigation. The Mission has also joined in the efforts to educate and elevate the depressed classes. The Mission brought out an American agricultural expert who greatly helped Government departmental work of the kind. They also brought from America a trained mechanical expert who has developed an improved handloom which is likely to be of great economic value to the weavers. The Mission conducts two superior Industrial schools and other industrial training in connection with several schools. This Mission has been an active helper in philanthropic service. In plague epidemics both American and Indian members of the Mission have been among those who explained, popularized, and carried through concerted plague measures.

Famine Relief.

In famines some members of the Mission have largely suspended their ordinary services and have devoted themselves to work for the distressed. Within personal knowledge of present members of the Mission, in successive famines from 1876 to the local famine in the Ahmednagar District this very year, some of their number have been active leaders in administering famine relief. Government has officially expressed appreciation of the services both of Missionaries and of some Indian Christians in such work. In the memorable famine of 1899-1900 the Mission took into its care 3,000 orphaned and deserted children. The Mission has obtained from America and distributed, without regard to creed, millions of rupees for famine relief. In the one great famine of 1899-1900 more than a million rupees of charitable money from America passed through the hands of a single member of the Mission. In recognition of such philanthropic service, by one of the last acts of Queen Victoria, one of its missionaries, Dr R. A. Hume, received the Kaiser-i-Hind gold medal. Several American missionaries of other Missions have been the recipients of a Kaiser-i-Hind medal "For Public Service in India."

The outlook and ideals of the Mission are explained in an interesting little pamphlet issued in connection with the Centenary celebrations. From this we may gather that, in order best to utilise the efforts and achievements of the past, this Mission should continue to receive more missionaries from America. "It is simply axiomatic to say that they should be men and women of the finest quality." "Our chief purpose and effort should be, to develop a large number of strong Indian Christian leaders. But, unless careful plans are made and carried out by which capacity for bearing responsibility is gradually developed, the mere transference of responsibility from Americans to Indians will lead to much disappointment and considerable injury." Such capacity will be developed by the personal

association of leaders with those who are less developed, by large selection of Indians in the counsels and work of stations, and, to some extent, in the responsibilities of districts and of the entire Mission.

The Mission recognizes the Indian Church as the permanent factor in the Christianization of India, and "we hope that Indian Christians will increasingly identify themselves with the new developing national life, and that they will be behind none among the various communities in initiating and conducting every kind of movement for the improvement of the public welfare."

A Missionary Exhibition.

The celebration of the Centenary of the Mission was commenced on Wednesday with the opening of an interesting exhibition in the American Marathi Mission High School at Byculla. This exhibition is to remain open until Monday night, and its object is to impress on the delegates who are in Bombay in connection with the celebration of the Centenary from many parts of the Presidency, as well as the visitors who will attend it from Bombay, the various phases of the Mission work under the auspices of the American Mission. It has been organised by Mr. William Hazen (chairman of the committee), with the assistance of the hon. secretary (Mr. W. S. Deming), and many other willing helpers, and is better evidence of the work that is being done throughout India in connection with the American Mission than any facts and figures set forth on paper, however attractively they may be presented. There is nothing very elaborate about the exhibition,—it would not compare, for instance, with the missionary exhibitions that are now so popular at Home,—but in its very simplicity it bears striking testimony to the success of the efforts of the American Mission, whether from an industrial, medical, literary, or an evangelistic point of view. The exhibits have been gathered in from all parts of the Bombay Presidency,—from Sholapur, Ahmednagar, Satara, Wai, and Vadala, to mention only a few,—and in several of the rooms that have been allotted to the exhibition are to be seen boys and girls at work in various crafts in which those who manage the Mission in these parts are endeavouring to make them proficient.

Some Practical Results.

In one room, for instance, some little blind children may be seen making and caning chairs with remarkable rapidity when their affliction is remembered, and in another may be seen at work a loom invented by one of the American missionaries, Mr. Churchill. The kindergarten room will be found not the least interesting of the illustrations of the work done in the schools, and in the decoration of all the rooms care has been taken to impress upon the visitors the importance of missionary work in India. A number of charts set forth some striking facts. We learn, for instance, that during the last ten years nearly 400,000 patients were medically treated: that the number of

pupils in the schools was at the end of the first half century's work in India 580, and at the end of the century nearly 7,000 ; that the church membership at the end of the first quarter of a century's work was 32 and rose during the subsequent quarter centuries to 635, 2,007, and 10,000 respectively ; that there are now 47 American missionaries and 529 Indian mission workers ; that in the Bombay Presidency there are 20,000,000 Hindus and 245,000 Christians ; and that the Protestant Christian community in India increased by 250 per cent. between 1851-71, 70 per cent. between 1871-91, and 160 per cent. between 1891-1911, and now stands at 1,433,000.

In connection with the exhibition there are many interesting relics of early missionary work, among them being the tombstone of one of the first missionaries of the society, the Rev. Gordon Hall, who landed in Bombay in 1813. It was stolen, but was recovered by Rev. W. O. Ballantine.

THE CELEBRATION IN AHMEDNAGAR.

From the *Times of India*.

ON Thursday morning 1,600 people crowded the American Mission Church at Ahmednagar for the opening meeting of the Centenary Celebrations there. Last week the celebrations were held in Bombay, where the first missionaries landed a hundred years ago. The present centre of the Christian community of the American Marathi Mission is Ahmednagar, where the census of 1911 showed that it has a Christian community of about 3,000, while in the villages round the city and in the neighbouring portions of the Poona and Sholapur districts and the Nizam's Dominions 10,000 more connected with this Mission look to Ahmednagar as a sort of Mecca.

The Hon. S. B. Capen, President of the American Board of Missions, gave the opening address, a review of what the Western world owes to Christianity. Delegates from other missions and the leading non-Christian citizens of Ahmednagar were present. The Ahmednagar programme is a cumulative one, lasting four days, the most significant meetings coming on Saturday, when the centenary thankofferings will be presented, and on Sunday, when hundreds of Christians who have been baptized this year will have the central place in a special service.

A CHRISTIAN PILGRIMAGE.

From the *Times of India*.

THE festivities and meetings at the Centenary of the American Marathi Mission can probably best be described as a Christian "Yatra" or pilgrimage. The meetings were held, just like other Indian pilgrimages, at full moon, for the special purpose of making night travel easy, and those who came on foot took full advantage of this fact. Many Christians for many months have been planning and saving in order that they might be able to come to "Nagar" for the big days. Of course most of these were from the stations of the American Marathi Mission, Satara, Wai, Sholapur, Barsi, Bombay and the nearer towns and villages, but many were from other missions, coming from Kolhapur, Jalna, Nagpur and many other places. The delegation from Wai numbered forty, every one paying every pice of the expense of the journey of some 200 miles.

A group of villagers from the Nizam's Dominions beyond Barsi, because they could not afford the railroad journey, tramped the 150 miles from their homes, carrying their banners and singing their songs as they came. Three times these people were arrested by officials of the Nizam's Government and each time they were released and allowed to proceed because of the intercession of some prominent Mahomedans, who had come to know Christians at Ahmednagar or elsewhere. These pilgrims presented the most troublesome official with an Urdu New Testament after he finally decided to let them proceed. He accepted the gift with pleasure. The people of many of the villages on their way had never so much as heard that there was a Christian religion. When they asked the Christian pilgrims to what shrine they were going to worship, and were told, they often showed considerable interest, and in one lonely mountain village the high caste people gave these outcaste converts hospitality, a thing entirely contrary to their customs. This group arrived in Nagar five days after starting, very footsore and weary but with enthusiasm undimmed.

Programme of the Celebration.

But we must turn to the celebration itself, with its kaleidoscopic programme. Where to begin and what to speak of it is very hard to decide. None of the night performances was more popular than the rendering of an original Indian

dramatization of the story of the Good Samaritan by an enterprising group of young teachers. This presentation was not dissimilar to the religious plays of the Middle Ages, though the burlesque side of it was far less prominent than in the old Church plays. The bringing home of the central message of brotherly service was strong and effective. An evening performance of high tone was a Christian "Kirtan" by Mr. V. Koshe of Bombay. The High School boys gave a very creditable circus performance one night, which had its value as a let-down from the high pitch of frequent religious meetings.

We found it impossible to count the changing crowds at the evening social gathering in honour of the 75th anniversary of the Girls' School, held in its fine 14 acre grounds. The Japanese lanterns were not numerous, nor the illumination pretentious, nor the fireworks extensive, yet it was a sight of undreamed of loveliness to a large number of those present—the Christians from the villages and smaller places. This Girls' School has 350 pupils in the Vernacular and High School branches, a large lace department, another for plain sewing, and the beginnings of a silk industry. It emphasizes the practical as well as the literary training of girls. The school is certainly to be congratulated on its seventy-five years of constant and growing service.

Mission Exhibits.

Every day crowds were eager to get into the Mission Exhibit long before the hour of opening had come. The doctors in charge of the medical exhibit talked themselves hoarse to those who came to see their demonstrations of a few fundamental practical facts. The places where pillow lace or fine carpets or country cloth or cane chairs were actually being made shared with the medical demonstrations the popular interest. Everyone found something to attract him. Many a country man or woman wanted to eat the clay fruit made by Training School boys and seemed to regard this as a great marvel, while the thoughtful studied with interest the map showing where 1,000 students from this same Training School are now spread over the entire Marathi area of India and beyond. Some would handle with reverent interest the first full Bible ever printed in Marathi, prepared by missionaries of this Mission about 60 years ago, while others would gaze at the faces of beloved friends of the past which looked out from precious old albums.

The Gift Meeting

But the sights and sounds that will linger longest in the eyes and ears of most of those who attended this Centenary were those of the gift meeting on Saturday. Each district had its own colour and large banner, and each church or village had its own smaller banner. Those from the various districts marched from their rendezvous to the great Church, with singing and drumming and, sometimes, with a rhythmic movement of their bodies that brought to mind David danc-

ing before the Lord. They marched into the Church singing hymns composed by Rev. N. V. Tilak which are ful of rhythmic as well as religious power, and, even after they were seated, ever and anon, as the spirit moved them, they rose and stepped in time to the measure of the music back and forth in the Church aisles.

It was pandemonium of an unusual type, for one felt all the time what proved to be the case, that it was not beyond easy control and that it was in the main the expression of genuine religious emotion. A Scotch Presbyterian clergyman, when asked whether he thought it indecorous, replied: "If they had done it 5 minutes more, I would have been down among them myself."

When the great audience was quiet the report of the actual gifts to the Centenary Thank Offering was made, showing a total of about 14,000 rupees, representing giving of a rare type. Hundreds of Christians—servants, teachers, preachers and others—had given one entire month's salary to this fund, in addition to their regular gifts to the Church. Pupils in many schools had worked in play hours and given up from their scanty food and clothing to give to this Thank Offering. The tireless treasurer of the fund said, in ringing tones, that his experience this year had convinced him that the churches could give more and could rise to higher responsibilities than they had yet dreamed of as possible.

Value of the Occasion.

A question which might easily arise is whether all this play and noise and show was, after all, worth while. What is left behind now that it is over? One gift of this Centennial occasion to many a Christian and non-Christian is a sense that Christianity is not an exotic here but is thoroughly Indian and can express itself in truly indigenous ways. Another gift to Christians in many a remote village has been a sense that they are part of a great, victorious, enthusiastic body. Many have felt as they never did before the reality of religion and its high demand on all their powers, as they listened to the addresses. But probably the largest gift of all from this great festival is the definite decision that in the new Century the people themselves will support and control their own pastors and churches. This is a large experiment and yet many of them regard it as no experiment, for they have entered upon the plan with determination that it shall be carried through.

The leaders in the American Marathi Mission say that the coming Century is likely to see many pilgrimages to Ahmednagar like the one this year, yet even greater in numbers and in spontaneous enthusiasm, and even more completely Indian in their modes of expression.

The Centenary of America's Christian Connection with India.

Address in the Bombay Town Hall, on November 7th, 1913

By the Senior Missionary of the American Marathi Mission

Rev. R. A. HUME, M. A., D. D.

IN imagination see a small sailing vessel enter our Bombay harbour five score years ago.

What was her cargo?

Two American men and one American woman.

What did they come for?

In the desire to tell our countrymen that the one great God who rules the universe is really the loving Father of every human being, that He intensely desires every one to live as His true son, and that the Lord Jesus Christ helps men to experience such filial relations.

Had they not some additional and less worthy motives?

None whatever.

Had they not at least something to gain personally from their errand?

Absolutely nothing. On the contrary, they had sacrificed much that men ordinarily desire, and they had many, many hardships to endure.

Coming with such a purpose on such an errand, were they not welcomed?

No; quite the reverse. They were forbidden to land or to stay.

Why was this?

The then Governor of Bombay, Sir Even Nepean, was a Christian who personally sympathized with those missionaries. But he had received strict orders from the Governor General in Calcutta that the East Indian Company would not allow missionaries to work in India lest the people of this country should think that the English Government were trying to interfere with their religion. Moreover, at that time there was war between Great Britain and the United States. So the presence of Americans in British possessions was not desired. For these reasons the Governor felt obliged to forbid the landing of those American missionaries.

What did they do?

They sent the Governor a solemn appeal saying that they had come under a deep sense of commission from God; that their intentions and methods were and would be entirely pacific; and they charged the Governor to consider that he would incur great responsibility to God and to the people of this land, and also very great disappointment to those in a distant land who, at self-sacrifice had undergone the effort and expense of sending them here on a purely spiritual mission, if he should insist on compelling them to return to America.

What was the result of that appeal?

The Governor was led to defer the immediate execution of the order to send them away.

What was the final outcome?

A few earnest Christian men in England appealed to Parliament, which required the East India Company to remove the prohibition of freedom to teach any religion in India. So finally that little band of three American missionaries was allowed to remain in Bombay.

What was the first advantage to India of this beginning of America's Christian connection with India?

That little band was a prominent factor in securing for India the inestimable boon of entire freedom for religious teaching.

In the five score years which have since elapsed what are some other gains which have resulted from the connection of America with India?

Through the efforts of those pioneers and of thousands of American missionaries who followed them, added to the labours of a very large number of European missionaries and of a multitude of Indian Christians, there has come a wide-spread knowledge of the Lord Jesus Christ, so that in addition to the millions of Christians who have come to revere, trust and follow Him as their divine Guru, multitudes who do not take the Christian name have also come to revere Him as at least one of the few greatest spiritual leaders of mankind.

Again the Christian standard and ideal have come to be regarded, not only by Christians, but by many, many others as the highest standard

Thousands of America's educated and most earnest sons and daughters have spent their lives in service for India. Not a few have here laid down their lives. The last Year Book of Protestant Missions in India gives the names and addresses of 1870 members of American and Canadian Missionary Societies. While it is impracticable to give any exact enumeration of the total number of Americans who have come to India as missionaries, yet, since we positively know that in the present year there are nearly two thousand Americans connected with Indian Missionary organizations, it seems not improbable that in connection with forty-one American and Canadian Societies not less than forty thousand, perhaps even more, missionaries may have come here in a

hundred years. And this army of devoted friends of India is but the forerunner of a much larger number who will come in the new century. Every one knows that earnest, strong men and women are the best gift that one country can give to another. Who can estimate the spiritual, intellectual, social, economic gain to India from the coming to India of many thousands of America's best men and women to spend their lives in service for the men, women and children of this country, as spiritual gurus, teachers, writers, physicians, social reformers, industrial experts, philanthropists! That a country on the other side of the globe which has no political and little commercial connection with another country in Asia, should make to it such a gift of good men and women as America has made to India is absolutely unparalleled in history.

It is absolutely impossible to give any exact or even any approximately adequate estimate of what amount of money has come to India through forty-one American and Canadian Missionary organizations. But the pioneer organization which leads in celebrating this hundredth anniversary of the coming of its first American missionaries, viz., the American Marathi Mission, is able to make a fairly correct pecuniary statement. The books of its Treasurer show that through the hands of the representatives of this single American Missionary organization, for the diverse items of expense for outfit, passage, support and furloughs of missionaries; for the training and employment of large numbers of Indian agents, largely Christian, yet partly non-Christian; for direct spiritual work; for many scores of educational institutions of many grades in which tens of thousands of Christian and non-Christian boys and girls have received a sound education; for a large amount of original and translated literary work in books, magazines, newspapers, tracts, etc., etc.; for hospitals, dispensaries, and varied medical work; for advanced industrial undertakings; for buildings; for home expenses; and last, but by no means least, for philanthropic and humanitarian service especially in emergencies of famine and plague, there has passed not less than three crores of rupees, or ten million dollars!!

Since this immense amount has been given for India by America through a single, albeit the oldest Missionary organization, who can begin to estimate the total pecuniary and economic gain to India from its Christian connection with America through forty-one American and Canadian organizations! It all has been given voluntarily and gladly, and has been followed by genuine sympathy and earnest prayer. It has been administered without much regard to caste or creed. Probably non-Christians have been the larger element to enjoy its help. In the history of mankind is there a parallel to it? A country on the other side of the world which has no political, and but slight commercial, connection with this, voluntarily sends many crores of rupees for various kinds of aid to peoples of different race, different religion, different

civilization, without the least desire or hope of any reward, purely from the Christian motive of acting fraternally toward human brothers and sisters, and in order to please the heavenly Father, and to bless other members of His one great human family.

It is not easy for most men to recognize a purely brotherly and disinterested motive in what people of one race and one land will do for people of another race and land. Therefore doubtless some Indians will find it difficult to interpret as wholly unselfish that immense service which America has rendered to our country for a hundred years through American missionary organazations. Let any one put such discount as he wishes on the motives and the service of those who have unquestionably rendered this service. It would be difficult for the most suspicious and for the least gracious to discount all of it. If this is not an inspiring example of human brotherhood, where will one find a brighter?

One gratifying feature of this Centenary is the contrast in the attitude towards America and American Missions, between 1813 and 1913, in many officials and many of the European community; and above all, the contrast between a hundred years ago and now, in many educated and refined Indians, and in the masses of many communities, toward most of the representatives and institutions of American Missions.

Of course the necessity of scrupulously respecting the declared and righteous policy of religious neutrality makes even earnest European officials hesitate to say or do what might seem a departure from strict official neutrality. There are still non-official Europeans whose regard for their own religion is but superficial; who for this and other reasons deprecate and criticize all missionary effort. Sad to say there are some Europeans who openly disregard the most basal teaching of the Christian religion, pay no loyalty to its Lord, and of course scoff at those who seek to obey His last command to give to all men His gospel of a universal Father's holy love. There are some non-Christian Indians who still think it unbrotherly to bring any message which seems to discredit other religions. There doubtless are some unwise missionaries.

Nevertheless, most American missionaries have frequent occasion to acknowledge that they are recipients of appreciation from a grateful and gentle people, who are usually quick to respond to loving service. So the average missionary is probably the foreigneer who most loves the land and people to whom he gives his life-service, and in return is more trusted and loved than most foreigners, even when his specific religious message does not meet with entire acceptance. And this gratifying contrast between the well-nigh universal attitude of a hundred years ago and now is a sure presage of ever increasing appreciation in the coming century.

So, as some representatives of America's Christian connection with

India to-day review the past, they gratefully acknowledge God's guidance and empowering hitherto. And as they forecast the coming years they do so with high hope and eager determination for themselves, for their American supporters, and for the large Indian Christian community, which is one of the strongest grounds of confidence for the future. They reverently and hopefully consecrate themselves to the service of their heavenly Father and of their Indian brothers and sisters. So doing they rely on their experience of the unchangeable assurance of their divine Lord: "Lo, I am with you always, even unto the end of the world."

Mission Press, Poona.

THE GOSPEL SPREADING SOCIETY OF THE BOMBAY CHURCH AND THE FRIENDS OF THE AMERICAN BOARD

CHRISTIANS AND NON-CHRISTIANS JOINING IN A HYMN.

OPENING MEETING OF THE CENTENARY IN THE BOMBAY TOWN HALL, NOV. 7, 1913.

The Centenary of America's Christian Connection with India.

Address in the Bombay Town Hall, On November 7, 1913.

By the President of the Home Society of the American Marathi Mission.

The Honorable S. B. Capen, M.A., LL.D.

THE SIGNIFICANCE AND VALUE OF ONE HUNDRED YEARS OF MISSIONS.

I ESTEEM it a very high honor to be permitted to speak for the special Commission of the American Board of Commissioners for Foreign Missions on this great centenary occasion. Not only our Board, but every Mission Board and all our churches would join with you in solemn thanksgiving to Almighty God for the result of the work of one hundred years in India. It has been God's work and not ours; the wonderful success has come from Him and to Him shall be the praise.

I have the unusual pleasure to bring you *first* the greetings from the president of the United States who writes as follows :—

THE WHITE HOUSE, WASHINGTON,
July 25, 1913

The Rev. J. L. BARTON D.D., L.L.D., Secretary, American Board of Commissioners for Foreign Missions, Boston, Massachusetts.

MY DEAR DR. BARTON.—I have learned with deep interest that beginning on November 7th next there will be celebrated at Bombay the centenary of the establishment of the first American Mission in India.

I feel that I should not let the occasion pass without a word of recognition of the great educational, christianizing and civilizing benefits which have accrued to that part of the world through the devotion of those self-sacrificing and self-forgetting men and women who, for the sake of a righteous cause and the good of humanity, exiled themselves from home and friends and country.

I should be very glad if the gentlemen who will represent your Board at the coming celebration could find occasion to make known my entire sympathy with the great work which the Christian missionaries have done and are still doing for the advancement of the welfare of the people of India.

Sincerely yours,
(Signed) WOODROW WILSON.

Second.—From His Excellency the Governor of the State of Massachusetts.

THE COMMONWEALTH OF MASSACHUSETTS,
Executive Chamber State House, Boston.
August 7, 1913.

The HON. SAMUEL B. CAPEN, M.A., LL. D., Boston, Mass.

MY DEAR DR. CAPEN.—On this Centennial occasion of the beginning of Foreign Missionary work in India, I take pleasure in sending through you greetings to all officials and to the members of all branches of the church in India. The state of Massachusetts has not lived for herself alone. Her citizens have recognized that all men, everywhere, even to the farthest nation, are her brethren. Her chief glory has not been her great mills, among the largest in the world; nor the wealth of her trade and commerce. She takes pride in her great Colleges and Universities, and in her scholars and poets. But the thing for which she would be most thankful is her great moral influence as a leader in our land and in every land.

Among the best of her institutions is the American Board of Commissioners for Foreign Missions, chartered by this Commonwealth in 1812, the oldest Foreign Missionary Society in the United States. May the work of sacred ministry and help that this Board is carrying on tend to bind the British Nation and ours still more closely together in this new century upon which your Missionary Society is now entering.

Yours very truly,
(Signed) EUGENE N. FOSS, *Governor.*

The officials of the British Government.

First, these greetings are to the *officials of the British Government* who have been so loyal to our interests and so helpful. It is impossible, I believe, to overstate the sympathy and co-operation constantly extended to our missionaries for two or three generations. Governors and high officials have been changed from time to time, but all alike in their turn have been friendly, courteous, and hearty in their sympathy. The generous words your Governors have spoken so constantly of our missionaries and their work have greatly endeared you to many of the people in the United

States interested in this work. A fine illustration of this I have recently witnessed. We had in Boston a few months ago a Deputation from Great Britian to the United States, in the interests of the approaching centennial, commemorative of one hundred years of peace between the United States and Great Britian. Among these commissioners was Sir Arther Lawley, for many years Governor of Madras, who spoke at both Boston and Chicago words in the highest degree commendatory of the American missionaries. In the latter city, when he uttered his encomiums upon the work of the American missionaries as he had seen them in India, and dwelt upon their devotion and self-sacrifice, his great audience of business men and bankers sprang to their feet and cheered him for three or four minutes. Such words of appreciation are worthy of the great British leaders of India.

Great Britian has shown her appreciation of the educational work of the American Board by her large gifts to our institutions, which have been conditioned upon the proper provision that the pupils pass the prescribed examinations. In fact, in all the world the American missionary owes very much to the protection which has always come to him wherever the Union Jack has been unfurled.

The Indian Leaders.

Second, we bring greetings to the *Indian leaders themselves*, for whose growing friendly spirit and courtsey and goodwill we are profoundly grateful. We appreciate your virtues and recognize that we of the West can learn many things from you who live in the East. As we have known your nation better, our respect has increased. We recognise that India had a great written literature, a science of mathematics and philosophy, centuries before the Roman Empire was born, and when the British isles were habited by savages and America was undiscovered. Some of your palaces and temples are to-day the wonders of the world. India has been called "the mother of religions," and it is believed by many that Indian Christians will help the world to a better interpretation of Christianity.

The Missionaries.

Third, we bring greetings to our *brave missionaries* who have so faithfully represented us in this great Empire. We recognize your devotion, your patience, and your earnestness. You have been telling of Christ who in the flesh was born in Asia, but whose message of life and love is for all men everywhere to the end of the world. You have planted churches, and built schools, hospitals, printing and industrial plants. You have entered into the life of the people of India; their joys have been your joys,, their griefs and burdens have been yours; and in times of famine you have stood at

your posts to relieve distress. You have been more than preachers of the evangel, you have been counsellors of the nation's rulers and trusted by them as helpers in building a better civilization. America is proud of you, her splendid representatives to a sister nation. I had the honor a few years ago of serving with Dr. Robert A. Hume and one of the greatest Governors of Massachusetts, Honorable W. Murray Crane, on the American Relief Committee. Many of your names are household words and you are known nationally and internationally. We bring you our greetings and pay you our tribute of highest honor.

The Indian Preachers and Teachers and the Indian Churches.

Fourth, to the *Indian preachers and teachers and to the members of our churches*, we bring also our hearty greetings. We recognize what it has cost many of you to separate yourself from old religious beliefs, sometimes from friends and homes. Your devotion and self-sacrifice have been an inspiration to us. We have known of your willingness to help yourselves and to honor Christ with your lives; your spirit of generous giving according to your means has been an inspiration to us in America and will continue to stir us in the home churches to better service.

The Changes of a Hundred years in the Material World.

As we gather here on this memorable occasion our minds are busy with the *changes of a hundred years*. There were then no steamships or railroads, no telegraphs or telephones or air-ships. Little was known in the United States either of the Near East or of the Far East; Gordon Hall and Samuel Nott sailed out into the unknown. It was six or seven months before the Home Office knew of the safe arrival of our missionaries; when I arrived here last week I sent immediately a cablegram to the Boston office of the American Board. Allowing for the difference of time between the two cities, it reached Boston before I arrived here!

The Changes of a Hundred years in religious Conditions.

Astonishing as are such contrasts in the material world there have been even *greater changes in the moral and spiritual realms*. We would recall the conditions of religious life in the United States at the beginning of the last century just before the American Board was born. France had been our ally during the American revolution, and the rank atheism of the French of that time was so popular, especially among the students, that "Tom Paine Clubs" were very common. Yale and Princeton, now two of our largest and best Christian Universities,

were centres of infidelity. It is said that at that time Yale had but two Christian students and Princeton had not even one. Sunday Schools and similar organizations were not dreamed about as yet. In short, there was no organised Christianity outside of the local churches, and these were largely independent and had little in common. When the American Board petitioned the Massachusetts Legislature for a charter it was at first refused, with the statement that Massachusetts had no religion that it could afford to export. The men who were in the prayer-meeting at the Haystack at Williams College, felt it wise, because of the indifference of the churches, to keep the records of their missionary organizations in cipher. All in all it was a dark hour in the religious history of the United States.

One hundred years ago there was very little missionary interest anywhere in the world; there were only seven missionary societies employing less than two hundred male missionaries and the total gifts were only about Rs. 300,000. When the first missionaries tried to enter India, as you all remember, they were refused admission with the statement by those at that time in control, that they "would rather have a ship-load of devils than a ship-load of missionaries." When Robert Moffat went to South Africa the natives stole his food, they threatened his life. China and Japan were closed to the world; the Islands of the Sea were full of cannibalism and all cruelty. Even when I was a child the constant prayer in the Sabbath services was that God would "open the gates" of the far off lands and permit the missionary to enter. It was a dark hour everywhere when modern missions were born a hundred years ago.

The Significance of the last one hundred years.

With this dark background of the past, what do we see now? Others who have lived among you and have seen the changes in India will tell more definitely of this phase of the work here. I will speak especially of the changed conditions in the United States with which I am more familiar, and of the *significance and value to us of the first century of modern missions.*

In the place of the sniff, the sneer, and the ridicule which were so common then, we find that the church to-day is alive with interest in missions and in the misssionary.

The first *Sunday School* in Massachusetts was not established until 1810. There are to-day in the United States alone 13,732,841 scholars with 1,520,379 officers and teachers, and missions have a place in their course of study.

The first *Young Peoples Society of Christian Endeavour* was not organized until 1881, only 32 years ago, but there are to-day in the United States, 44,864 Societies with about 2,000,000 members, and missions are everywhere a part of the warp and woof of all its work.

The *Student Volunteer Movement for Foreign Missions* had its birth at Mt. Hermon in 1886 and has profoundly stirred the young men and women in our colleges and universities as no other movement has ever done. It has reached by its propaganda nearly a thousand institutions of higher learning in the United States. In the twenty-seven years of its existence there have been sent out to foreign lands by the Mission Boards of those enrolled by it over 5,500 persons. Many thousands have been hindered by ill-health and other good reasons from going to the front, but they have not forgotten their pledge. Fired by the Movement with a missionary passion, they have in the home-land been the consecrated men and women who have labored and prayed and given to sustain others. During the last year they enrolled 36,000 students for missionary study, and the students themselves have given over 3 lakhs for the support of missions.

Growing out of the work of the Young Men's and the Young Women's Christian Associations and Student Volunteer Movement is the *World's Student Federation* which meets every two years and embraces the students of the world. It now comprises 2,305 associations and 156,071 members, a parliament of the world. In 1907 it met in Japan, in 1911 in Constantinople; this year it met at Lake Mohonk in the United States. The delegates numbered 320 and represented 40 nations, the many branches of the Protestant church, and also the Greek, and Roman, the Coptic and the Syrian Communions. Who shall measure the power of these student movements? An American Bishop has said, "If you save the college man for God, you place in this world a force which will counteract the influence of thousands of illiterate and vicious men."

Eleven years ago a movement to promote special missionary study and prepare missonary material for classes was organized. It is now known as the *Missionary Education Movement*, and forty-seven home and foreign mission boards are associated in it. Thousands of leaders from the churches all over our land are being trained in its classes. In these eleven years more than a million mission study books have been sold, and approximately 175,000 persons have been in mission study classes.

This month of November is to many Christian men in the United States and Canada almost a sacred month, for in November, 1906, the *Laymen's Missionary Movement* was organized. It was born in the city of New York in a prayer-meeting which was held in connection with the centennial of the Haystack Prayer-meeting. It is both interdenominational and international. It is not a new society and does not raise missionary funds or commission missionaries; it exists to be a help, a dynamo, if you please, for the various mission boards of all denominations. No organization has ever reached mature

men as this has done. For several years it has campaigned all over the United States and Canada in many of the principal cities; and this autumn and winter it is to carry on the work on a larger scale than ever. Because of the importance of this new movement to the men of to-day, let me call your special attention to some of its features.

(*a*) The splendid response of the United States and Canada to this movement is seen in *the large numbers of mature men* who have been reached. In the principal cities from 1,000 to 2,500 men have gathered in conventions. At Chicago, in 1910, there were over 4,000 delegates from all over the United States, each of whom paid Rs. 15 to entitle him to membership.

(*b*) The second point to be noted is the *high character of the men* interested. Governors of states, mayors of cities, the leading bankers, rail-road officials, merchants and manufacturers have, in their respective communities, been in these conventions.

(*c*) *Men have responded because of the breadth of the message.* A new vision seems to have come to them. The whole non-Christian world and its needs have been passed in review. Not the work of any one denomination, but the common work of all has been presented. The gospel message has been shown to be not only for all men, but for the whole of every man, his body, mind, and soul. It has been made clear that foreign missions touch business, education, government, and diplomacy, and have to do with the uplifting of nations as well as with the spiritual life of individuals; and a world conscience has been aroused upon this great subject.

(*d*) *Men have responded to the message also because of its height.* A deep spiritual tone has characterized every meeting. Bible study in its bearing upon missions and prayer have had large place. While the "by-products" of missions in their effects upon business have been recognized, these have occupied attention for only a brief time in a three days' session. The need of the world, the greatness of the opportunity, and our obligation were the universal and constant themes. The cross of Christ was in the centre of every convention and loyalty to the Son of God everywhere the key-note.

(*e*) *The whole nation has responded because of the unity of the message.* All narrow denominational and sectarian lines have been obliterated in these meetings and Christ's prayer that "they may be one" is being answered as never before.

(*f*) *Under the influence of this movement Christians have attained a deeper spiritual life.* Men have arisen out of their littleness and narrowness in response to this world-wide appeal. They have found at last something that has appealed to them as worth doing. Never before have we seen business and professional men so willing to give time and personal service to the cause of Christ. What has seemed especially to appeal to men is the greatness of the objective, that we could, if we would, subscribe the money and put in the men, so that Christian institutions could be planted in all the world in this generation. In the past, men have thought that to reach a thousand million people in the non-Christian world with the message of Christ would require hundreds of years. But it has been made clear that it is entirely possible to reach every corner of the world within a comparatively few years. The thought that this is the only generation that we personally can reach has made a tremendous impression. Something to be done now, and not to-morrow, is the message that is appealing to men and transforming their lives, so that there are more virile, stalwart, determined Christian men in America than ever before.

(*g*) *Many men have been led to a deeper and more complete consecration of themselves to Jesus Christ.* The peril in America is indifferentism; not scepticism or opposition, but simple neglect. Many men neither hate Christ nor love him; they simply ignore him. The old appeal, which centred so largely in self, seems in many cases to have lost some of its power. But this new appeal, which brings before men the need of the "other man" who has never heard of Christ, has taken hold as nothing else has ever done.

(*h*) *More important than all is the new spirit of prayer which is being cultivated.* Our dependence upon God and the need of constant prayer is being kept before us constantly, and the power and results of this Laymen's Movement can be accounted for only because of this prayer spirit. The missionaries at the front, equally with Christians at home, have been joining in their petitions for the whole world. One of the old missionaries from Burma said recently with regard to the Movement, "Don't let it be a flash in the pan; make it sure in the name of Jesus." Under the inspiration of this Movement, the mature men in America are organized as never before and are standing back of the various mission boards.

In 1910 there was held in the city of Edinburgh, Scotland, the greatest Missionary Conference the world has ever seen. Growing out of that Conference, in which all the nations were represented by delegates from every Protestant communion, there has come the "*Continuation Committee.*" North America, the British Isles, Europe, Australasia, Asia and South Africa are united for the scientific study of missions and co-operation. The world is being considered as a unit, to be reached by the church as a unit. The Edinburgh Conference made possible a science of missions because of the world facts there gathered.

One of the results of the great Foreign Missionary Conference in New York in 1900 was the organization among the women of a "*Central Committee on the United Study of Foreign Missions.*" The idea originated with Miss Abbie B. Child, at that time Home Secretary of the Woman's Board which conducts the American Marathi Mission. They have already published thirteen text books with a circulation of more than a half million of copies, which are being faithfully studied by many of the Christian women of America.

Two years ago there was organized the "*Board of Missionary Preparation.*" This Board, composed of not more than thirty-six members, is appointed by "The Foreign Missions Conference of North America." Its object is to assist in securing the best possible training for those who are to enter foreign missionary service. Its organization was due to the growing conviction, not only that we must have the best possible men and women from our student classes for the foreign field, but that they must be properly and fully equipped before they start. Whatever may have been true in the past, with the aroused intellectual thought of the whole world, the Mission Boards have no right now to commission any one not exceptionally ready for this high trust.

As we review the last century, we must not fail to give large place *to the work of women and their superb organization in the Women's Boards.* I once heard Mrs. Montgomery, one of the great leaders of the women of America, declare that the organizations of the women for foreign missionary work were more complete and thorough than any others except the Society of Jesus. Besides the general committees at various centres, the women of each communion are organized by states and counties and congregations from one end of our land to the other. Women's work for women has been one of the great achievements of the first century of modern missions.

To show still further how complete the change has been during the past one hundred years in the thought of the church towards the foreign missionary programme, let me remind you that then the total contribution of the whole Christian world for foreign missions as already noted, was but three lakhs annually; to-day the regular annual gifts are 900 lakhs, of which almost one half is from the United

States. Besides all this there are large special gifts for new buildings, etc., which amounted year before last to 150 lakhs. More remarkable than this, however, is the income from the missions in various lands, which for 1912 was almost 240 lakhs.

One hundred years ago only one person out of fourteen in the United States was enrolled as a member of the Protestant Church; to-day there is one in four.

One hundred years ago only one in ten of our college students in the United States was a member of a Protestant Church; now they are one in two.

Morrison began mission work in China in 1807. At the end of thirty-five years there were only six converts; to-day the great leaders of the Chinese Republic are not only in sympathy with Christianity, but many of them are earnest Christians.

A hundred years ago there was not a Christian in Japan; to-day she is one of the great powers of the world, and one reason for this, as many of her own leaders recognize, is the influence of the Christian schools and her touch with the Christian leaders of the West.

One hundred years ago there was not a mission hospital or a trained missionary physician in the non-Christian world; to-day there are nearly seventeen hundred hospitals and dispensaries under missionary auspices, with eight million treatments annually. Homes have been built for the blind and for the leper and for other sufferers.

One hundred years ago the Christian scriptures were printed in but sixty-six languages; to-day, in whole or in part, they are printed in over five hundred languages and dialects. The British and Foreign Bible Society and The Bible Society of Scotland circulated last year over 10,000,000 copies; the American Bible Society published over 4,000,000 copies more.

One hundred years ago there was not a single missionary press in the non-Christian world; to-day there are many hundreds of such presses which print a million pages a day. We ought especially to note that it has been possible for Bible Societies and printing presses to do this mighty work because of the missionaries. Often they have gone to nations without written language, and have had to make a grammar for the language. The missionaries of the American Board, we rejoice to say, have had a large share in this work of preparation and translation. Among the workers we recall with gratitude men like Riggs, Schauffler, Goodrich, and Hiram Bingham. Nor should we omit your own Myron Winslow, a missionary to this country, who early in the life of missions in India put many years into the preparation of the English-Tamil Lexicon. We should remember also E. Burgess who prepared for the vernacular of this part of the country the first Marathi Grammar in English.

I have only time to hint briefly at the great *educational work* which

has been built by missions in the last hundred years. Our colleges and high schools are belting the world, and industrial plants have been established where most needed.

As one result of these educational institutions, the English language, which one hundred years ago was spoken by the comparatively few people living in Great Britain and the United States, is now becoming the language of students all over the world. These students necessarily look for their highest thoughts to English books, which are permeated with the spirit of Christianity. The English language is becoming more and more the language of the world. The barriers are all down in the student world, and the students are mightily helping to make the world one around the cross.

Change of Thought in the World at Large.

But great as has been the revolution in the thought of the church, there has been even a greater change in the thought of the world.

(*a*) *The diplomacy of the world is on the side of the missions.* Our great leaders in the United States, President Wilson, ex-President Roosevelt, ex-President Taft, Secretary of State Bryan, and many others, are enthusiastic believers in the missionary enterprise. I have heard ex-President Taft speak twice before the Laymen's Missionary Movement in advocacy of our work. At the Missionary Convention in Edinburgh, in 1910, greetings were sent from King George and also from the German Colonial Office. The great leaders of Great Britain and the United States alike recognize that foreign missions are laying foundations and bringing about conditions which help in diplomatic relations.

(*b*) *The press of America is almost universally in favour of missions.* Within the last few years there is hardly a paper of any prominence in the country which has not had some sympathetic editorial notice of missions. One of the best articles I have ever read on the Laymen's Missionary Movement was an editorial in one of our great magazines.

(*c*) *The business men of the world are in favour of foreign missions.* Over and over again facts have shown that when a man embraces Christianity, he is not only changed from within, but he wants his external conditions changed; he wants a Christian home and the comforts which come with it. Christianity helps to create wants which the business men of the world are ready to supply.

Before I leave this subject of changes in a hundred years, let me give you two incidents, for illustration is often better than definition or argument. Yale University is one of the largest institutions for higher education in the United States. Recently there was erected in its

Memorial Hall two tablets in memory of members of the Class of 1853, a class distinguished for the number of great men which it has given to the world.

Both of these tablets, erected by survivors of that class, commemorate the lives of missionaries, one for your own Charles Harding for so many years a missionary in India, and the other for Hiram Bingham, whose more than fifty years in the Sandwich Islands and Micronesia, are notable in the annals of missionary service. The address of presentation was made by the Hon. Andrew D. White, for years the American Ambassador to Germany, and before that the President of Cornell University. He said:

"Among the classmates we have lost there were others in church, in state, in literature, in scholarship, who held places which the world considered higher than the places held by either of these men, as things go in this world. Yet, when we wish to leave with our Alma Mater the names which she must not willingly let die, we have named these two. We have named them because their ideals were the highest, and because they sacrificed most to make those ideals real. These two classmates of ours gave to our land, to us, to all men, noble ideals of self-sacrifice, of the spirit of Saint Paul, something of the spirit, we may say reverently, of Christ himself. These names, therefore, we deliver to our Alma Mater, for the inspiration of successive generations of students in Yale University during all the coming centuries." Last June, again, in the Memorial Hall at Yale another tablet was unveiled, that to John Lawrence Thurston of the Class of 1898, the pioneer of the Yale Mission in China. It was given as a tribute by his classmates. This makes the sixth tablet in that hall which has been erected to the memory of a missionary, thus honoured by his classmates.

Passing from the changed thought of the church and the world towards foreign missions, we note the contributions they have made to the life of the United States. We all recognize that foreign missions have been of untold value to the non-Christian world, but we must not forget an additional service, namely, their great importance to the United States especially in its beginnings as a nation. I have time to speak of but four ways in which this has been most manifest.

Foreign Missions have saved the United States from Narrowness and Provincialism.

First. We rejoice together in the knowledge of the greatness of the United States as a power for righteousness in the world. Side by side with great Britain and her Colonies, America's Christian people are trying to make Christ known everywhere. What has made our land so great in these things? Why have we had this revolution in the

thought of the church and the world? Many things have contributed to this, but we must believe that God's blessing has come to the nation largely because a hundred years ago we came out of our provincialism and narrowness, and began to live for others. I believe this has been equally true of Great Britain. Carey felt that the gospel must be taken to the non-Christian world *in order to save England*. What Carey did for India is one of the grandest stories in missionary annals. But great as was his influence here in India, I believe it is correct to say that his influence for good in England was even greater. When he left his cobbler's bench and went out to this country on a salary of Rs. 1,500, he lived on one half of this and gave the other half for his missionary work. Subsequently when he received over Rs. 22,000 a year as Professor of Oriental languages in Calcutta, he still spent upon himself only Rs. 750 and gave away nearly all the rest. He was a great leader in helping to remake and remould England in spiritual things. His countrymen were soon ashamed of their advice to stay at home and to let non-Christians alone until God was ready. The same was true a hundred years ago in America. The young men of the "Haystack" aroused our churches to better spiritual things for their own country. In the face of ridicule how these young men pushed on until the American Board was born and its wonderful work and that of the other mission boards which have grown out of it, is now glorious history.

Dr. Edward Everett Hale, one of the great leaders of thought in our country for nearly half a century once said :—

"A careful and wise observer of New England life, in the first half of the last century, used to say that the missionary movement which began with Judsons' enthusiasm should be gratefully remembered by us in America, not simply for the good it did in India, but by its enlargement of our life at home. It was a good thing to have a map of India or of Asia Minor hung up in the back part of the pulpit. It was a good thing to have people's eyes and ears and hearts and hands occupied by something larger than their own working machinery. The historian of the century cannot fail to see that, side by side with such interest in other lands thus excited, there came in the healthy gospel of self-forgetfulness. Boys and girls learned what the Saviour meant when he rebuked the selfishness of those who were satisfied in trying to save their own lives. It would not be dangerous to say that the American Board has done more in this way to uplift the religion of America than its most successful apostles have done to uplift the followers of Buddha."

There is a great law in the material universe that action and reaction are equal and in opposite directions. A similar law holds true in the spiritual world. When our love and sympathy go out to others, then inevitably there comes back to us new life. Christ's field was the

whole world, and we cannot narrow it without peril to ourselves. The antidote for the poison of selfish ease is self denial. Christianity, we believe, is the universal religion and woe to the man, or to the church, that narrows it for any reason whatsoever!

It was the foreign missionary spirit which was born anew one hundred years ago that led the churches of America not to live for themselves alone, but to recognize that they hold a trust for the world. So far as our churches have been true to this spirit of service, they have saved themselves from narrowness, they have strengthened their work at home, they have helped to make the nation great.

Furthermore, we must look to foreign missionary interest to save our nation in the future. The *chief peril of America to-day is materialism*; the passion to be rich at any cost has taken possession of many of our people. For our own safety we must constantly remember that we must give in order to live, and that "the more we give the more we live".

Foreign Missions of Priceless Value to the Student World.

Second. Another of the beneficent results from foreign missions has been *its appeal to the heroism of the student class.* It has given a great challenge; for the plan to reach a thousand million people with the message of Jesus Christ is a gigantic task. Its very difficulty has been a source of strength and power. One of America's greatest teachers has said, "There must be a moral equivalent for war." Foreign missions furnish this equivalent. To the college man, before whose vision lie tremendous possibilities and opportunities for achieving success and securing a great fortune in the material world, this work offers instead a salary of a few hundred rupees. I have been President of the American Board for fourteen years and have listened to the reading of the papers of hundreds of young men and women who have applied to be sent out as missionaries. I have listened to the brief stories which they have told to those who have gathered to see them commissioned. The keynote in all has been *service*, and especially service where their lives would count for the most to the Kingdom of God. The call to leave home and friends and native land, the call to give up a life of ease and comfort that others might learn through them of our Christ, has gripped them as nothing else has done. It is this appeal to the young men and women in our Colleges and Universities and Seminaries which has aroused many to a great enthusiasm. It is the greatness of this vision that is giving all our Mission Boards many of the best of our students, the honor men and the leaders.

There has recently been added to this call from the front a new note of cheer and hope, for it is becoming more evident, from the mighty changes which are taking place in your land and in every land, that the

winning of the world to God is not only a possibility, but that it may be accomplished more quickly than some have dared to dream. The "Report of the Committee on the Home Base" at the World Missionary Conference at Edinburgh in 1910, a committee composed of the wisest of the missionary experts of the world, gave unanimous testimony that the church has resources of money and of men, which, by the blessing of God, are sufficient for the speedy evangelization of the whole world.

The thesis of Dr. Pierson's great missionary address to the students at Mt. Hermon in 1886, when the student volunteer Movement had its birth, was, "All should go and go to all". That truth, that challenge, is ringing through the student world everywhere with great power, leading men to shape their lives with this, the greatest work in the world, plainly before them. This is a mighty blessing to the more than a thousand institutions for higher education in our land, the institutions where the leaders of thought for the America of to-morrow are being fashioned.

Foreign Missions the Great help to Church Unity,

Third. Foreign missions, more than any other single cause, are bringing the various Protestant denominations in America together. We do not forget the help given in this direction by Young Men's Christian Associations, by Christian Endeavor Societies, and the various other agencies which represent the churches at work. But I believe that no efforts on the part of these various movements have had such influence as the missionary work abroad. Ecclesiatical divisions in America are not only reducing the power of the church, but are leading to a wicked waste of money, men and energy.

United church and missionary work is not an impossible dream. On the contarary, it is in harmony with the work of our day in the business world. Such business is carried on by international agreements as to sanitary service, protection of copyrights, patents and trade-marks, extradition agreements, and protection against cattle disease. There are over one hundred and fifty international associations and over thirty-five international unions of which nations are members. These have their conventions and congresses for practical work. All the economic, technical, and scientific interests of the world are organising for greater service and activity. We had in Boston last September what was in some respects the greatest business meeting that the world has ever seen, the International Congress of Chambers of Commerce. The 767 delegates present represented 54 nations and 314 commercial bodies. Well may we ask, is it possible to bring business interests everywhere together and not the church?

At the Edinburgh Conference hardly any words spoken were received with such loud applause as those of a missionary from Western China who told us that the seven principal denominations had already come to an agreement by which members by letter could go from one communion to another. This is not yet wholly possible in America. He then added that they did not propose to stop there, or ever to rest until they had one united church for Western China. Three missions in Pekin are now at work upon a plan for a Chinese Christian Church. You have merged several denominations in the United Church of South India. Eight denominations in Japan are working together shoulder to shoulder with a common hymnbook and a single volume of reports, and the closest co-operation in all denominational and evangelistic methods. Korea gives us a wonderful illustration of the growing spirit of comity among churches. The territory has been subdivided so that competition and overlapping are practically eliminated. In doing this the different denominations have exchanged converts. One denomination gave up about 12,000 of their own church members and received as many of other communions in exchange. At the 75th anniversary of the Zulu Mission of the American Board in South Africa, twenty denominations united under the leadership of that Board's missionaries. They voted to have in the future an Advisory Council, and to avoid as far as possible all overlapping of the work; the field and the work of each was to be respected by all.

It is this great united work which you are doing in India and which others are doing in China and Japan that is stirring our churches in America not only to examine themselves, but to confess their sins and to take steps leading to action. Our confession should not be superficial, but should at any cost lead us to abandon our past errors and to work together in the spirit of Christ. Our diversities and our differences should be put aside as we get a new vision of the world's need and of our Christ. Let the new word be, "Each for all and all for each."

Let us at home and you here pray as never before that all barriers may be removed, that we may be conscious of our own needs, and that the Holy Spirit, who alone can show some of us our meanness and selfishness and narrowness, may give such a revelation of the passion of Christ that we shall be ashamed to think and live apart in His Kingdom.

"Together" is the great word of the twentieth century. In the past each denomination has too often thought of its own selfish interests, and we have divided up into different camps. In this second century of missions, let our ideal no longer be the building up of denominations, but of the Kingdom of God; let us forget our sectarian tags. The church as a whole has wasted much of its influence and strength in profitless discussion. May we all gather together as never before

around the Cross, that the voice of controversy may be hushed, and that we may hear more distinctly the cry of humanity and the voice of God. May the Master continue to lead you on to be our example and to help us answer his prayer for his people "that they may be one."

Foreign Missions a Mighty Force for World Peace.

Fourth. The work of foreign missions is one of the greatest of the forces which are bringing the whole world together and leading ultimately to universal peace and good will. We all recognize how the work of our missionaries is being hindered by the preparations which Christian nations are constantly making for possible future wars. All this is sapping the life of the nations, is crippling their ability to exercise their largest influence for humanity, and is thus obstructing missionary progress. Against this the great moral forces of the world are being banded together in a great world movement of what has been called "War against War." We all know the hatreds created by the wars of the past ; we know the unholy ambition and the unrest that prevail everywhere because of the war camps of the world ; we know the enormous expenditures of the present armed peace. Nearly 4,000,000 men are under arms in Europe at an average expense which amounts to 51,000 lakhs which is draining the very life of the nations. A great French economist figures that the maintenance of Europe's armed peace footing in the last twenty-five years has cost approximately 870,000 lakhs, has involved an increase in the public debt of the European States of from 750,000 lakhs to 900,000 lakhs, and has constantly excluded from productive industry 195,000 officers and 3,800,000 men. The Secretary of State of the United States, has proposed peace treaties with all nations, by the terms of which controversies that cannot be adjusted otherwise may be referred to a disinterested international tribunal. Over twenty-five nations have already indicated their desire to consider this proposition, which, if carried out, will practically insure peace and justice between the United States and all the great nations of the world.

In this great effort to secure the settlement of difficulties among the nations by arbitration, our missionary interests have had a large place ; every missionary is a messenger of the Prince of Peace. The Christian students of every nation, through the World Student Christian Federation, are helping to bind these nations together. Scholarship is almost of necessity international ; it recognizes no barriers. There are 79,000 Christian Endeavour Societies with 4,000,000 members pledged to this work of peace among the nations.

The world is beginning to recognise the debt which diplomacy owes to our missionaries. Hon. John W. Foster, a former Secretary of

State of the United States and probably our greatest living diplomat, has declared that "up to the middle of the last century the Christian missionaries were an absolute necessity to diplomatic intercourse." With their knowledge of languages they have made possible communication between the representatives of the nations. Many of our missionaries have for a time taken positions of high trust in the diplomatic service, and thus helped to remove obstacles and bind the nations together. It is the missionary who has been teaching the Fatherhood of God and the brotherhood of man ; it is the missionary who has taught that God has made of one blood all the nations of the earth, that every man is a brother of every other man, that all alike have been made in God's image ; it is the missionary who has been teaching everywhere that the mightiest power in the world to-day is not force, nor ambition, nor fear but love. Write it large, LOVE ; and the mightiest expression of that love was on the cross.

It is splendid to see how the *commercial interests of the world* are also coming to promote this movement for world peace, which will help to bring in the Kingdom of God. The arbitration treaties which President Taft suggested were endorsed by about two hundred boards of trade and chambers of commerce in the United States which represented cities containing 20,000,000 people. At the Fifth International Congress of Chambers of Commerce above referred to, the question of arbitration was given large place by both the foreign and the American delegates, as the most important question for them to consider. They fully recognized that all business and financial interests are thrown into chaos by anything which interrupts the peace of the world. It was, therefore, a great moment when under the leadership of the President of the Congress, M. Canon-Legrand, the resolution which he had drawn covering the whole field of international arbitration was passed with the greatest enthusiasm. The members of the Congress sprang to their feet, some stood on chairs and waved their hats. Few scenes in human history have ever been more significant, for it was the great message of the commercial leaders of fifty-four nations to the governments of the whole world.

It is equally true that the great *labor interests of the world* are tremendously interested in this subject ; they recognize that in the case of war they suffer the most because of the interference with business and the lack of work. The working classes of Europe have done much in recent years to preserve the peace of Europe.

Three Great World Movements.

Turning now from the past and facing the future, we are impressed by the fact that this is a critical hour in the world's history. Yet it is a time of great world movements which are full of promise for the advancement of the Kingdom of

God. Let me speak briefly of three. The first, already alluded to, looks towards the *closer union* of various branches of the Christian Church. The outlook for this has never been so bright as now. As we have already seen, the union of work in the foreign field is showing what is possible in Great Britain and America. A united church, which could everywhere work together for Christ and humanity, would wield double the present power of a divided church.

The second movement is that of the *Continuation Committee of the Edinburgh Conference*, which, under the leadership of Dr. John R. Mott, is making a scientific study of the whole mission field. It has already held meetings here, and you have recently appointed, I believe, a similar committee for India, which will work in harmony with the general committee. There is a growing feeling that the churches' gifts of money and life are pitiably small in proportion to the greatness of their wealth and opportunity. It is hoped that the Continuation Committee will ultimately be able to propose such a plan for furnishing the necessary money and workers as shall make it possible to plant the Cross of Christ everywhere in this generation. This will be the challenge of the world to our united churches.

But back of these and before these and as a basis of these there is a third movement, to which I have alluded. In order that there may be a united church, and that there may be this oneness of purpose, we need at once to remove all national hatreds and jealousies, *by providing for the settlement of every international dispute by arbitration.* Then great standing armies and navies could be abolished, except as they might be necessary for police service. Certainly every missionary enterprise in the world will halt and hesitate until this is done. For a century now our missionaries have been blazing the path to make this possible. God grant that their efforts may lead to a speedy triumph.

A Closer Co-Operation with the Indian Churches.

Finally, we turn to the more specifically missionary problems of the future. As we enter the second century of modern missions, we shall certainly *recognize more and more the greatness of the work which has been done by our partners and allies here in India and in all our mission fields.* Think again of the contrast. A hundred years ago dense darkness in many places: to-day how the light that shines from the cross is turning that darkness into day! Churches have been built, colleges established, schools opened, hospitals erected, Christian homes set up. Men and women from American firesides are here, surrounded by Indian workers who are equally brave and true, and who have caught the vision of the risen Lord. Ninety years ago, when the first America missionaries went to Hawaii, they found a people so degraded that they almost wondered

if these Hawaiians were human. Fifty years ago the people in these same islands were so far Christianized that they were sending missionaries to others. It is a matter of interest to know that the Central Union Church of Honolulu has to-day 1,109 members and is supporting five foreign missionaries, three in Micronesia and two in Pekin. The home expenses of that church last year were over Rs. 52,000, but it gave for missionary work three times that amount or nearly Rs. 160,000. Such figures speak for themselves. You in India have also begun to send the gospel to those in greater need. We count it the highest honor to be in partnership with you. There is nothing in history to exceed the heroism of our missionaries, and the equal devotion and heroism of those who have given up their old religious beliefs and have accepted Jesus Christ as Master and Lord. We know something of what it has cost to those who have not hesitated to give up home and friends, and sometimes even life itself for the Christ whom they love. It is a record of hardships, perils and self-denials of which the world is not worthy. On this centenary occasion we would pay to you, missionaries and members of the Indian Church, our tribute of grateful affection. We love you for what you are; we love you for what you have done; we love you for the courage and faith with which you face the future. We will try to work closely with you as brothers in the years to come; your work shall be our work. You are laying the foundations deep and strong for a great Christian India. Because it is Christ's work, the victory is sure, and to Him shall be all the glory. God bless you, our partners at the front, and make us worthy of you. God grant that we in America may be so faithful on our part that we shall not be ashamed to look you in the face on the morning of the Resurrection.

A closer Co-operation with other Missionary Boards.

For a hundred years we have been in some measure prosecuting missionary work in co-operation with other Christian organizations. We want the bond of union to become still closer and more comprehensive as we face the work of the new century. The principles first spoken by the Man of Galilee are coming to be more and more the guide of the nations. Christ is to be King in earth as in Heaven. We want to work in closest harmony and in fullest co-operations with our brethren of every name. Let us be the first to propose joint work, wherever possible. Minimizing our differences, let us present a common front against every form of evil. Let all our churches enter this second century of modern missions as one company of brothers.

We are on the threshold of a great movement that is to [illegible]tianize the nations. To accomplish this we should federate our work at home,

and federate all our missionary work abroad. This passion for redeeming humanity has been one of the greatest phenomena of this century, and it is based on love for a personal Christ. With courage faith, indomitable patience our missionaries have sought to Christianize the older nations of the world. What an absurdity is this effort, so the world used to say. It has learned better now. Yes, it is the same absurdity as when a little band of fishermen, inspired by their risen Lord, sought to Christianize the Roman Empire. Who triumphed then? Who will triumph now? God, God, who is back of it all.

AN APPRECIATION OF AMERICA'S CHRISTIAN SERVICE TO INDIA.

Address in the Bombay Town Hall, on Nov. 7, 1913.

On behalf of the Christian Community.

By Mr. Bapurao N. Athavle, B.A., LL.B., J.P.

I CONSIDER it a great privilege to have the honour of being invited on this occasion to express, on behalf of the Indian Christian community, our warm and sincere appreciation of the wonderful work which is being done by our brethren of the American Marathi Mission, with whom we are joyfully associating ourselves in celebrating the Centenary of the establishment of their work in this part of the country.

It would be difficult to estimate adequately the value of the manifold blessings which have been brought to this land of India by the various Christian missionary societies which are occupying the field, and among whom our brethren of the American Mission have been the first to begin their labours of love in the Presidency of Bombay. They have been the pioneers of education, that great character building force which has caused such remarkable fusion between the thoughts of the East and the West, and to their efforts in this direction may be traced the growing demand for education among the masses which our sympathetic rulers are cheerfully encouraging.

And as I am on this point I ask you to join with me in paying a warm tribute of praise to the American Marathi Mission for being the founders of female education. It was just 11 years after the arrival of Gordon Hall and Samuel Nott, in 1813, that the first school for girls was opened at Byculla under the care of a lady teacher named Gangabai, and the little stream which was dug out of the rock of superstition has continued to flow with increasing force and volume throughout the length and breadth of the country to such an extent that we now see women agitating for colleges and universities of their own.

Along with the educational activities they have carried on humanitarian and philanthropic undertakings in relieving the distress of

the poor and needy. They have spent enormous sums of money during the constantly recurring famines. We all remember the ship-load of corn which was sent to Bombay by the charitable people in America about sixteen years ago when the crops throughout the country had failed; and this was mainly due to the appeal for help made by our brethren, the American missionaries. The medical work which they organized has developed so wonderfully that we now see thousands of patients receiving kind and helpful attention in the numerous hospitals and dispensaries conducted by them. To them belongs the honour of being the pioneers of industrial education, preparing the men and women under their care to earn an honest livelihood by the labours of their own hands. They have thus brought to us all the elements of the forces which make for the building up of a robust, healthy and intelligent manliness.

Thankful as we are to them for these social and philanthropic services, we lift up our hearts with praise and thanksgiving to God for sending us through them the message of salvation which we cherish as the most precious gift of God, and we invite the angels on high to ring the bells of Heaven as we shout aloud Hosannas, and sing to the praise of our brethren the anthem,—"How lovely are the messengers that bring us the Gospel of peace."

In presenting this message to the peoples of this caste-ridden land the task has been very hard, and yet in the providence of God the Brahmin has been drawn down from his pinnacle of pride and the down-trodden outcaste has been lifted up from the mire and both have been made to sit together as brethren in heavenly places in Christ. Thus have been fulfilled the words of the prophet:—"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together." And to-day in this assembly we, the descendants of the proud Brahmin and of the poor outcastes, are uniting our voices in praise and thanksgiving to God. Behold, brethren, "what manner of love the Father hath bestowed upon us" that we, the descendants of those who in their feelings and sentiments towards each other were poles apart, should be united in one bond of love and fellowship to be called the sons and daughters of God!

For the most effective advancement of the message of peace and good-will the American Missionaries started the first vernacular printing Press, which after changing hands has given rise to the Nirnaya-sagar Press, the premier press for vernacular printing in Western India. They were the first to publish vernacular Christian literature and the Marathi hymnology, also portions of scripture in intelligent Marathi; working hand in hand with the Bible Society and the Tract Society, stimulating their labours in the propagation of the message of salvation.

The American Board of Foreign Missions has given us generations of the choicest sons and daughters of America through whom we have learnt to build our trust in God and godlike men and women. On this occasion the memory of Edward Hume, the saintly, godlike man, overwhelms us with emotion. Never shall I forget the face of Edward Hume as I saw him going about Byculla in the scorching heat of the sun, like as a hart panting for water brooks, in search of a doctor whom he wanted to attend on a poor Indian Christian who was seriously ill. As he spoke to me appealingly on that occasion I saw, for one moment, the Christ in him, and felt that I should fall down at his feet and worship him. Every year the veterans are falling. New graves are opened, and we offer our tribute of flowers to the memory of the dead on the closed graves. These flowers fade. But the flowers which we place on the grave of Edward Hume shall never fade. The place of the superintendent of the Marathi Mission in Bombay is filled, but the place of Edward Hume shall always remain vacant. We, the men and women of the present generation, praise God for enabling the American Board of Foreign Missions to give us Edward Hume to interpret to us the facts and realities of a Christian life by the sweetness and purity of his life and character.

Other missionary societies have occupied the field, but every one of them directly or indirectly has been indebted to the American Mission for its prominent Indian workers. It is, therefore, no flattery to say that the entire Indian Christian community in Western India owes an enormous debt of gratitude to the American Mission for what it has been, now is, and what in the providence of God it shall be, as a source of many blessings. We therefore joyfully congratulate them upon the results of a hundred years' labours and pray to God that He may use them for all ages to come for the advancement of His Kingdom here on earth and for the glory of His name.

INDIA'S APPRECIATION OF AMERICA'S INTEREST AND HELP.

Address in the Bombay Town Hall, on Nov. 7, 1913.

On behalf of the non-Christian Community.

By Mr. G. K. Devadhar, M.A., of the Servants of India Society.

THE fact of the celebration of the centenary of the important American Marathi Mission, that has laboured in our midst for full a hundred years, quickens the train of thought and carries our

mind back to the day when Christianity dawned in this land of religions. The various aspects in which this religion has been presented to the Indian mind during several centuries in the past, and particularly the new ideals and new ideas of life and service which the Protestant Christian Missions, during the past century, have brought to bear upon Indian thought, render its history full of instruction and inspiration, and it cannot be gainsaid that an abiding impression is left on the thoughts and ideas of the people about the great work achieved by Christianity in our country.

Whatever be the view which educated Indians may take about the Christian doctrine, they are full of admiration for the great and expanding educational net-work which Christian Missions have spread out in order to educate the youths of India, and to-day the Protestant Missions are giving instruction of various grades to over 6 lacs (600,000) of boys and girls in various kinds of institutions numbering about 15,000. So also the non-Protestant Missions are in their own way carrying on educational activity and are educating more than 2 lacs (200,000) of Indian boys and girls in 4,277 institutions. Besides this department of work, there are orphanages, industrial homes, homes for widows, rescue homes, reclamation work, and such other charitable activities carried on by over 300 institutions belonging to Protestant Missions and supporting more than 20,000 souls. There are 204 hospitals and 405 dispensaries that treated 3,046,647 patients during the last year. This stupendous work is possible because a large number of men and women, intellectual and highly cultured, with their hearts full of the consuming passion of human love and fired by the desire of sacrifice, come forth to devote their lives to the service of the Lord and the elevation of the backward, the down-trodden and the ignorant. More than 12 countries in the West have sent to India 5,200 European Missionaries, both men and women, the latter being 3,124, who are assisted by 38,458 Indian workers of both sexes, and annually lacs and lacs of rupees are spent on this levelling and leavening work of civilization by the people of the West. How can this be in vain? It is bound to produce a deep impression on the minds of the people of India. They are full of grateful recognition of the service rendered by their Christian brothers as the best form of serving God and man.

America is entitled, in this noble achievement of splendid educational, social and philanthropic results, to a large share of India's gratitude and appreciation. Her Missionaries landed as early as 1813, and as brave, sturdy soldiers had to fight against many odds. They largely concerned themselves with the education and elevation of the masses of India and have presented most inspiring ideals of social usefulness. To-day the number of American Missionaries in this country is 1,890, and in addition to this large number of devoted workers vast

amounts of money are annually sent by America to India for educational and other charitable activities in various directions. They have built up the character and the capacity of thousands of individuals and have materially contributed to the uplift of our masses. They have thus been in these fields our guides, friends and philosophers, and it is impossible to be unmindful of this debt of gratitude. I very well remember the occasion of the terrible famine of 1899-1900 when America showed her great sympathy with the sufferings of India by sending a large amount of money and grain, and when the ship lent by the American Government arrived in Bombay harbour, Dr. Pollen, the then Commissioner of Customs, said, "God did not send us rain, but He sent us grain." Thus there has been ample evidence of the generous sympathy and affections of the people of America towards India, and I can assure you, dear friends of America as well as of my country, that such acts bind us both by living bonds of love and fellowship. The informing speech which my friend, the senior Dr. Hume from Ahmednagar, has made, reviews the services done by American Missions in India; and the illuminating address delivered by the learned President of the American Board tells us how great changes have taken place in the intellectual and spiritual outlook of the young men and women of America. Those of us here who have had opportunities of visiting fields of Christian activities and have seen the work of American Missionaries at Bombay, Ahmednagar and other places in the south, and the hospital work of the American Presbyterian Mission at Miraj, will bear me out when I say that they have been great and useful instruments of educating Indian opinion in the methods of noble sacrifice and humanitarian service.

Christian Missions have played a large part in the great intellectual and spiritual evolution that has slowly gone on in this country during the past century, and they have been one of the potent factors that have produced modern India. In matters spiritual, leaving aside questions of doctrine and dogma, the intellectual and philosophic bent of the minds of our educated men has been brought into close touch with questions of deeper spirituality and higher humanity, and the result of this beneficent influence has been very encouraging and helpful in the direction of enabling youths of our country to see the better side of Christian civilization. They are now in a distinctly reverential mood of grateful appreciation of the work done by Christian Missionaries. The phrase "Missionary" is now definitely and willingly accepted to indicate a life-consecration in the interest of work carried on along right lines and done in a spirit of devotion, faith and sacrifice.

I have thus briefly indicated how highly we cherish the services of these Missions and how grateful we feel to countries like America and Great Britain for the valuable lessons we have learnt from their messengers of peace, love and service in the direction of organized

charity. These lessons are manifold. India has been brought into a very close brotherhood of nations based upon the principles of human sympathy and love of man; we have learnt how lives of men and women have to be dedicated in the service of God and Man, and how the possessions of this world are to be held as "trust" for the furtherance of human welfare. The Women Missionaries have, in no small degree, put before us models of true Christian charity, and Indian womanhood sufficiently educated will not be slow to imitate the religious and philanthropic zeal of her Christian sisters. The labours and the methods of Christian Missions have taught us how to organize charity and philanthropy so as to suit them to the changing conditions and to bring them in line with the spirit of the age; and lastly, we have been impressed with the liberal principles of this great religion and have learnt how to work out the religious, social and moral elevation of the people of this land in order to bring the highest religious thought and deed in this country on a level with the religious work of the West. If Western countries have to profit, as Dr. Capen said, by the sublimity of India's philosophy and spirituality, India has to learn from the West the practical and energetic methods of applying that philosophy and spirituality to the improvement of the lives of her millions. But that is only possible with the expanding basis of education, and let us all, Americans, Britishers, and Indians, unite our efforts to bring home to the people of this land the blessings of God's love and Man's duty to man. It is here that we can work hand in hand and glorify the name of God.

To you, my Christian brothers, I shall say one word. It is your proud privilege to have learnt from Christian Missionaries these sublime lessons and you can, therefore, join hands with your fellow countrymen, in the regeneration of our common motherland. The history of Christian Missions in India and elsewhere is a glorious record of self-sacrificing service rendered in the name of God for the up-building of man; and to my young countrymen, I shall ask only one question. Will you not learn to make similar sacrifices for the colossal work of the service of India which is awaiting your ministration? The watchword of the situation is *Service*, and those who have felt the force of the example of Christian Missionaries, I trust, will come forth to dedicate their lives to this God's work and answer the call. This is, in my opinion, the splendid monument which the Missionary institutions in India will have built up, and let those that have laboured in the field feel proud of the achievement. The heart of young India is throbbing with this new impulse and is ready to respond in its humble way to the call of service. When I told Dr. Capen how we had just begun to put into practice the lessons that we had learnt, he encouraged me by saying that Americans would gladly be present to celebrate the centenary of Missions started by young Indians for the service of their motherland.

CHAIRMAN'S ADDRESS AT THE TOWN HALL MEETING.

By Sir Henry E. E. Procter, Kt.

I REGARD it as a great honour and privilege to have been asked to preside at the meeting this afternoon and to be allowed to join in your celebration of the Centenary of the American Marathi Mission and also the Centenary of America's missionary connection with India.

I am particularly glad to do so as I have been personally acquainted for many years with many of your missionaries in Bombay and Ahmednagar and have a deep admiration and respect both for them and the excellent work they have carried on in this Presidency.

Such a celebration is indeed a matter of deep thankfulness to God, not only for your Mission but for the whole Christian Church, and as a member of the Church of England I am indeed glad to be here and to join in your thanksgiving.

In our Christian Church there are, it is true, many denominations, but in essentials I think we may truly say that we are "All one in Christ Jesus," and that we have a common object for co-operation in the spread of the Kingdom of God on this earth.

After the lucid and inspiring addresses which we have heard this afternoon giving such stirring and graphic accounts of the work carried on by the American Marathi Mission during the past 100 years, and showing how, under God's guidance, the work has developed and prospered, I hardly like to add anything more, especially as the hour is late, but I should just like to say two things; and the first is to express as a citizen of this country our deep indebtedness to the United States and Canada for the great help they have given to Christian work in this country during the past 100 years. Dr. Hume has told us that through his Board alone this country has received not less than three crores of rupees for Mission Work, and this gives us some idea of our indebtedness; but in addition to money we have to thank them for thousands of devoted men and women who have given up their lives so that the peoples of this land should share with them what they considered their most valued possession, "The knowledge of God and of His Son our Saviour Jesus Christ."

Democracy has been defined as "desiring nothing for oneself that was not granted to others on equal terms" and I think you will agree with me that these devoted missionaries have given the world an example of what true Christian democracy means.

I should also like to take this opportunity of expressing this country's indebtedness to America for the great help it has given in connection with the Young Men's Christian Association and Student work throughout India. Only those connected with the work know how great that help has been, but I can assure you from my own knowledge that the present flourishing state of the work,—and it is flourishing,—is very largely due, under God's guidance, to the help received from America in men and money.

The second matter I wish to refer to is the spread of Christianity in this country.

It seems to me that up till comparatively quite recently many Christian people did not properly realise that missionary work was an essential part of Christianity. But it is so, and if only all Christians would realise this it would make a great difference in the attitude now so often adopted towards missionary work. Mr. Farquhar in his new book, "The Crown of Hinduism," puts so well what I want to say that I cannot do better than quote his words. He says: "Whoever holds the Christian religion with conviction and intelligence necessarily looks forward to its becoming the cherished possession of every human being. Missionary work is the most vital activity of the faith. The Church must expand or perish of unbelief." These are strong words but I believe absolutely true ones. The Church is expanding and Christianity is spreading throughout the land at a pace which has been much accelerated during the last few years, as you well know, but may I give you the testimony of one well-known to you. I refer to Sir Narayan Chandavarkar, who, in an address given in Bombay in 1910, said these striking words:

"The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought," and he added those solemn words (I quote from memory): "And this is bound to go on as long as those who profess Christianity live up to their profession."

This is indeed true and it imposes a great responsibility on all Christians in India. As I heard it said recently, every European in India is a Missionary whether he likes it or not, and is either helping forward or hindering the cause of Christianity. The only way he can evade the responsibility is by leaving the country. I do hope that all of us Christians who are not actually engaged in Missionary work will realise and accept our responsibilities in this matter and do what we can to help forward the work of presenting Christianity to the peoples of this land both by our own lives and by sympathy and help towards those engaged in the work, and so take our share in the spread of the Kingdom of God throughout this great land of India.

FRATERNAL GREETINGS.

BOTH at Bombay and Ahmednagar prominent place was given to the meetings of fraternal greetings. The Bombay "fellowship meeting" occurred on the first night of the celebration. The chairman of the mission, Rev. Henry Fairbank, extended the welcome of the mission to its guests, and Mr. Buell that of the Christian community. President Capen responded on behalf of the Board, and delegates from all over India and from Burmah responded on behalf of their societies. Telegrams and letters and resolutions from individuals, Missions and Mission Boards, from government officials and ex-officials,—including Lord Willingdon, the present Governor of Bombay, and Lord Reay and Lord Lamington, two ex-Governors of Bombay, both of whom sent gifts to the Centenary Fund,—poured in upon the Mission. Although it is natural that American interest should be most prominent in these messages, yet it would have been impossible to differentiate by nationality the cordiality and warmth of the greetings received.

We greatly regret that limits of space make it impossible to print much of this interesting material. The message from the Governor of Bombay will be found in the introductory sketch, and the greetings of the President of the United States and of the Governor of Massachusetts form a part of President Capen's address at the Bombay Town Hall. We here add the letter of the American Consul at Bombay and a few of the messages by wire.

American Consulate,
Bombay, November 18, 1913.

THE AMERICAN MARATHI MISSION.

Dear Sirs:

I have followed with great interest the newspaper accounts of your successful centenary celebrations. It is most gratifying to all those who are interested in the good reputation of the United States of America, as a country where the Christian ideal of "Peace on earth, goodwill towards men" has a prominent place in our attitude towards foreign countries, to notice the splendid results which have followed the establishment of the American Marathi Mission in India. This work appears to have been characterised by a most unselfish and earnest spirit of devotion, and its uplifting influences have not been confined to religion alone, but seem to have made the people amongst whom you have worked more efficient in their daily work and better citizens generally of their respective communities.

My heartiest congratulations are extended to you on this auspicious occasion of your Centenary Anniversary.

Yours truly,
HENRY D. BAKER,
American Consul on Special Service
(temporarily in charge of the Consulate at Bombay).

"Continuation Committee rejoices completion first century American Missions in India; anticipates greater progress under God new century. — MOTT."

"Edwards Church Northampton a grandchild of Gordon Hall sends greetings to India's Mission Centenary. — IRVING MAURICE."

"United Church (New Haven praises God for hundred years Christian missions in India; gives thanks for noble labors of its own members and sends them and brethren of Indian churches greetings in Christ. Gift from Church follows. — ROBERT DENISON."

The places of honour in the Bombay fellowship meeting were given to Rev. W. T. Armstrong, D.D., of the American Baptist Mission, and to Rev. H. C. Mabie, D.D., of the American Baptist Board, whose Judson Centenary in Burmah was immediately to follow our own, and was, indeed, almost a part of the same celebration.

Dr. Armstrong said in part: "You must reckon Burmah with the Marathi Mission as the fruit of the American Board. Judson was reared in a Congregational home and educated in Congregational schools. I have come two thousand miles, spending nearly a week in the journey, to bring you a message of fellowship from the Burmah Mission. God has blessed our work. The census record shows a total of 150,000 Christians. We have 25,000 pupils in our schools. Four fifths of our 900 churches are independent, and our Christians give about a lac (100,000) of rupees to the church every year."

Dr. Mabie said in part: "Our Baptist Society is your first-born child. Probably the American Board looked upon Judson's action in leaving its small band of workers as a terrible loss, but, in the providence of God, this loss was turned into a mighty gain. The Baptist churches in America were few and weak and at a low ebb when Judson's appeal reached them. It was that appeal which put new life and purpose into our denomination. We are now, not only one of the largest of the denominations at home, but at the foremost in foreign missions and in the movement toward fellowship with other Christian bodies."

In introducing Rev. D. H. Griswold, Ph.D., Chairman of the American Presbyterian Missions of India, the chairman reminded the audience that the American Board was at first as much Presbyterian as Congregationalist and that its missions had had the services of many Presbyterians. Dr. Griswold said that he brought the congratulations of the American Presbyterian Board and its three missions in India. He himself was converted through a Congregationalist, and a Congregational Sunday School teacher had shaped his life more than any other person outside his immediate family. At first, in a large country like India, each mission was isolated in its own field, being geographically divided from other missions. But, with the growth of the Christian community, our borders met. Things became different. Now the whole movement is toward co-operation. We serve the same Christ. We worship the same God. We expect the same gifts. We are growing together in spirit and in work.

Rev. J. A. Beattie, of the Arcot Mission, said in part: "Our mission is closely linked to the American Board. From 1832 to 1857 the Dutch Reformed Churches worked through the American Board; then we branched out. The best thing that you gave to us was the lesson of those twenty-five years of work. We now have a Christian community of 12,000, who raise a rupee apiece, or three rupees for each communicant, toward the church. We have colleges, a theological seminary, hospitals, industrial work, etc. Our Indian Church Board administers a fund of 40,000 rupees a year for village congregational work and schools. We form a part of the South India United Church with a membership of 100,000."

Rev. E. P. Rice, of the London Mission Society, brought the greetings of the societies of Great Britain. He called attention to the fact that the London Missionary Society, like the American Board, was at first inter-denominational, and became Congregational when the other denominations formed their own boards. But he did not stress this point. What, after all, are Congregationalism or Presbyterianism or other names compared with our oneness in Christ Jesus? World peace will come through such work as the missions of the two nations are doing. We are often like soldiers in a great battle who fight hard but know little of the real progress of the conflict. But when we meet on such an occasion as this we catch a glimpse of the whole and take courage.

Rev. R. B. Douglas spoke in part as follows: "I am here as the representative of the United Free Church Mission to rejoice with those that rejoice. From the first, the relation between the two missions has been exceptionally close. The early missionaries worked in the same field, toured in company, and looked on one another as brothers. From your mission we have received many of our best workers, and a large number of those who are now counted in the membership of our churches originally belonged to you. In all ways we are so much at

one that it it is hardly to be conceived that any union of the churches connected with the two missions, when it comes, will make the bond of Christian love stronger."

R. A. Adams, Esq., Secretary of the Bombay Auxiliary of the Bible Society, called attention to the remarkable fact that when Great Britain and America were at war 100 years ago, the British Bible Society and the American Mission were united in the work of Bible translation and dissemination. He presented a written message from the Bombay Auxiliary which was, in part, as follows :—

"We have great pleasure in uniting with other Missionary bodies in conveying our hearty congratulations and in sending this message of goodwill to you. We feel we have sepcial reason for thanksgiving, on account of the conspicuous service which your Missionaries have rendered through all the years of the century in all the departments of our work. In the Translation, Revision, Publication and Dissemination of the Word of God, your help to our work has at all times been invaluable. It is impossible to look into any annual report of our work without finding co-operation in one or other, or in all the departments of the life of this Auxiliary.

"As we look into the future, we are assured that the happy relations which have for so long subsisted between the Bible Society and the American Marathi Mission will continue, and that still more both will be used in the work of the Lord."

Frank Clark, Esq., Honorary President of the Bombay Tract and Book Society, spoke, in part, as follows :—

"It is very appropriate that this Society should offer its note of praise to God for the years that are past, for it owes much of its usefulness to the splendid work done in its behalf by missionaries of the American Marathi Mission. I have known of many from your mission whose names have been preserved as the authors of Marathi literature which, after many years, still has a mighty influence on the Indian mind. I think Mr. Shahu Daji Kukde, Mr. Vishnupant Karmarkar and Mr. Ramkrishnapant Modak were before my time, yet I have often heard them spoken of as men who gave splendid help to the Society. Again, we owe probably half the hymns in our present hymn book to Mr. Henry Ballantine. And I well remember the veteran, Dr. Fairbank, another hymn writer. Then in latter years I must mention Mr. Harding, the one who sought to harmonize Indian music for hymns ; Mrs. Bissell, whose books on the Women of the Bible have been a great influence for good among the women of this part of India ; Mr. Bruce of Satara and his work on the Marathi Bible Dictionary ; and Miss Bissell, who laboured so zealously on the Marathi Hymnal. And what can I say of Dr. Abbott and Mr. Sumantrao V. Karmarkar whose self-sacrificing labours for the Society are fresh in our memory ?

"Now we are looking forward as well as back, and I look for a great increase in usefulness to Christ's cause for both the Mission and the Society. Neither can do without the other, and the more help the Mission gives to the Society the more will they receive."

B. N. Athavale, Esq., LL.B., J.P., was the delegate of both the Bible and the Tract Society at the Ahmednagar meetings, and spoke in warm praise of the literary work of the Mission. He said that the work of the Bible Society had prospered largely through the Marathi Mission. He said that for 70 years the Secretaries of the Tract Society had been members of this mission, and that the larger books published by the Society, including the hymn book, and the smaller tracts as well, were largely the work of missionaries of this Mission.

Rev. John W. Youngson of the Church of Scotland Mission, Moderator of the Synod of Bombay and the Central Provinces of the Presbyterian Church in India, in presenting the message of the Synod called attention to the fact that it was, for the most part, the composition of one of their Indian ministers, the Rev. R. K. Bhaskare, who is an ordained missionary in Alibag, and was for two years lately concluded the Moderator of their Synod. Mr. Youngson likened the Marathi Mission to Moses when he led Israel to the border of the promised land, of whom it was said that, though he was 120 years old his eye was not dim nor his natural force abated. The message of the Synod was, in part, as follows :—

"We, the representatives appointed by the Synod to offer Congratulations to you, the American Marathi Mission, on your completion of a Century of Missionary Enterprise in Western India, do so with feelings of the deepest gratitude to the Lord and Master of the Church.

"Considering the success already gained by you in the midst of keen opposition and great difficulties, we cannot but say that the Lord has specially blessed your work. We rejoice with you that you have been so used of God in strengthening and developing the Indian Church as is manifest to-day from the number and character of the members in connection with your Mission, and we pray that by the blessing of Almighty God you will speedily have your desire fulfilled to see it independent of all but Indian resources for its support and further growth. We believe that the day is soon coming when India as a Nation will bless you."

Rev. D. A. Yardi, grandson of the first pastor of the American Mission Church, Bombay, and Rev. Canon D. L. Joshi, brought the greetings of the Church Missionary Society. Canon Joshi spoke, in part, as follows :—

"Seven years after the great men of the American Board made their entrance into this 'gate of India,' Rev. Mr. Kenny of the C.M.S. landed. All along the Missionaries and Indian Christians connected with these societies have worked cordially and harmoniously.

"We praise God for all the good and important work done by the American Mission during the last hundred years. It has left its distinct stamp on mission work generally in Western India. The Indians ingathered through your Mission comprise a large portion of the Christian fold. Hence we are aware of the great responsibility and problems your Missionaries and pastors have in the work of moulding the future of Indian Christianity. The great middle classes of the Maratha Country are still outside the pale of Christianity. May thousands of Christians, who have enjoyed the full benefits of Christianity under your fostering care, rise to the height of their privileges and evangelise their countrymen irrespective of caste and creed! May they long enjoy the primogeniture in the Christian Church of Western India by aspiring after all that is noblest and best that Christianity can impart!"

Rev. William H. Hannum of the American Presbyterian Mission spoke as the representative both of that mission and of the Presbyterian Synod. He reminded his hearers that the work of the Kolhapur Mission was started by the American Marathi Mission and that the Kolhapur Mission received many of its best workers from the Marathi Mission. He expressed his deepest interest in the movement toward Church Union between the Presbyterian and Congregational churches of Western India. He saw distinct signs of progress toward this end. He brought to the Marathi Mission heartfelt and affectionate greetings and wishes for closer union.

Rev. Shivramji Masoji, who represented the American Presbyterian Mission at the Ahmednagar celebration, spoke of the work of R. G. Wilder at Kolhapur, first as the missionary of the Marathi Mission, then as an independent worker and, afterwards, under the American Presbyterian Board. He referred to the workers who had gone from the Marathi Mission to the Kolhapur Mission, he himself being one of them, and concluded by saying, "Our mission is most grateful to you for your past and present valuable help, and heartily rejoices with you at this time of your Centenary Celebrations."

Rev. W. E. Hitchcock of the American Board's Ceylon Mission said, in part: "It gives me much pleasure to bring you the greetings of the Ceylon Mission, the next younger sister in the family of our American Board. Perhaps you do not all know how close the connection between these two Missions was at the beginning. On the 7th of September of this year we had, in many of our Churches, special services in commemoration of the Centennial of the landing in Jaffna of Rev. Samuel Newell. When they were not allowed to remain in Calcutta, the Newells went to Mauritius. But when he had lost both wife and child within a few weeks, Newell thought it best to join his friends, Hall and Nott, here, instead of attempting to work alone there. He sailed to Ceylon and hearing that Jaffna, in the north of the island, was a

favourable place for a Mission, he went there and found the people friendly. He sent to the Board an account of his visit, and because of his representations the Board decided to send its next missionaries there. Thus three years latter, in 1816, the Ceylon Mission was begun; this oldest Mission having, as it were, selected the field and provided for the coming of its younger sister.

"In our Mission the educational work was early made prominent and has continued so. You have had several young men, educated in our schools, as your helpers, thus forming another connecting link between the Missions; and I rejoice to know that they have been highly valued by you and have served faithfully.

Rev. E. P. Holton of the Madura Mission said, in part: "The fifth daughter of the American Board sends to the oldest her greetings and congratulations. We have much in common with you. Our 79 years have brought us the same hindrances, the same discouragements and the same rewards and encouragements. We have been shocked and numbed by the cholera's swift visitation. We have witnessed the persecution of God's chosen ones; we have been saddened by the sudden ensnaring of those whom we have loved and trusted. We, too, have seen that miracle of grace, the Brahman clothed in humility, accepting the Christ as his Master and Lord, and the professional beggar and devil-dancer, like the Ephesians of old, forsaking the old and popular way for the new and holy. The School, the Hospital and the Press, with us as with you, have been the means blessed by God to extend His Kingdom and establish His Church, and, like you, we have thanked God and taken courage from the Communion of Saints, the goodly fellowship of godly pastors, consecrated, loyal, zealous catechists, Biblewomen, school masters and mistresses, and the laity on whom rests the stability of the church.

"Our personal relations with you have been cordial and intimate. How many of us have enjoyed your hospitality when we have entered or departed from this great portal of the Empire! How sympathetically you have welcomed the coming, and sped the parting guest! It has been our privilege to welcome many of you to the uplift and recreation of our beautiful Palni Hills.

"The blessing of the Lord be with you;
We bless you in the name of the Lord".

Rev. W. W. Bruere and Rev. H. W. Stephens presented a message of fellowship from the Bishops of the Methodist Episcopal Church for Southern Asia. This letter expressed appreciation of the work of the Marathi Mission, gratitude for its help in their work and desire for close co-operation in our common task.

Mr. Stephens spoke in warmest terms of appreciation of the sympathy and help extended by the American Marathi Mission to the Methodist Mission when it first came to Western India, when it was

looked at with suspicion by some, and of the inestimable gifts which we had given them in the sainted Rev. George Bowen, as well as in many of their Indian workers.

Rev. G. V. Brown, Ph.D., of the Christian Missionary Society, expressed gratitude to the Marathi Mission for lessons in mission method and for workers. He dwelt at some length on the service of the Marathi Mission through its leadership in the Christian Endeavor Movement, in which it has shown the greatest activity. He paid a tribute to the leadership in this line of the late Rev. S. V. Karmarker and expressed the gratitude of the Society to one in this mission who is now furnishing C. E. Notes which are translated for use by Christian Endeavor Societies into seven or eight languages.

Rev. P. E. Eicher of the Christian and Missionary Alliance, who began by saying that his mission was about to pass the quarter century mark, expressed gratitude to the Marathi Mission for the inspiration of its history, for its gifts to his own mission of Christian workers and for its conspicious work on the Marathi hymn book and in Bible translation.

Rev. A. J. Reyneil, General Superintendent of the Wesleyan Church, Bombay and Punjab Districts, in his message of greeting called to mind the courtesies extended by one of the early Marathi Missionaries, Samuel Newell, to the four first Wesleyan missionaries who landed in Bombay, and expressed great regret that distance and pressure of work made it impossible for him to be present at the celebration.

OUTLINE OF THE SCENES OF THE PAGEANT

given on Nov. 8 on the lawn of the Bombay Church of the Marathi Mission, before a crowded and appreciative audience.

Pageant of Twelve Acted Scenes, Representing Episodes in Missionary History and Work.

THE PAGEANT OPENS WITH THE AUDIENCE RISING AND SINGING:

"The morning light is breaking."

The Beginnings in America.

EPISODE 1.—*(a) The Haystack Meeting:*—Five college students in America while out walking are overtaken by a heavy rain storm and run for shelter to a near-by haystack. Here the conversation turns to God's goodness and His love for all the world, and the question arises in the minds of the young men, "Why should we keep this knowledge to ourselves? Is it not our duty to let every people and nation know of it?" Consequently these five men pledge themselves to go as foreign missionaries to preach the Gospel, but it is only after several years of hard, earnest labour that they are able to convince their fellow-countrymen of the great value of their proposition. This meeting is known in the history of missions as the famous "Haystack Meeting," and it resulted later in the organization of the American Board of Commissioners for Foreign Missions.

(b) The Communion Service:—This scene represents the Communion Service at Salem, Mass., where in 1813 these five young men were dedicated to foreign missionary work. Those were the first missionaries sent out from America to India.

The Beginning in India.

EPISODE 2.—The missionaries have several times been forbidden to stay in India, but finally they land in Bombay. They are represented as trying to preach to a company of Hindus on the way to the temple, and the disturbance caused by their interference brings them before the English police magistrate who has been searching for them. Just as he is about to deport them, a document arrives from Government, which sanctions the missionaries staying and working in India.

Gordon Hall and His Work.

EPISODE 3.—This scene represents Gordon Hall in his last tour as he went about preaching and distributing books and medicines to the sick and distressed people of cholera-stricken villages. Here he himself caught the dread disease, but even in his last hours he gathered the people around him to tell them that he was going to Christ.

An Old-time Brahman School.

EPISODE 4.—The boys by themselves do their writing and reading while the teacher punishes late scholars and receives the offerings brought by a new pupil. Suddenly the teacher is seized with a fit of coughing caused by "pan supari" which one of the boys has prepared for him and the whole school is in an uproar. When peace is restored the pupils sing the multiplication table, and are stopped by a missionary stranger, who comes in to teach them of Christ's Love.

Scenes from Common Life

EPISODE 5.—*(a) A little girl of 8 years married to a man 70 years of age:*—The aged wooer with a bag of money goes to the father of the girl and offers the money to induce him to give his daughter in marriage to him. The little girl learns with horror that she is to be wedded to the old man, and runs away from her parents to seek the missionary "saheb" to protect her from the calamity. Under the Hindu Laws of Marriage the missionary is unable to render the help sought by the girl so that he is helpless to protect or give shelter to her, but has to deliver the little girl back to her parents who came to mob the missionary's house.

The girl is wedded but becomes a widow soon. They shave off the hair from her head and plunge her into life-long widowhood.

(b) Inquirers after Christianity:—Two Hindu young men visit the missionary at his bungalow. This they did many a time secretly. They do it now, when the missionary receives them kindly, preaches to them and presents them each with a copy of the Gospel. The relatives of the young men come to know of the visits and mob the missionary's house to take the young inquirers away from the "Padri Saheb." The young men refuse to go back and express their desire to become Christians. The relatives, becoming furious, attack the young men and the missionary. The uproar brings a policeman to the spot who with great difficulty breaks up the crowd and takes the case to the magistrate. The young men, being over 21 years of age, are given the freedom to do what they like.

(c) Water Trouble at the Well:—Three Hindu women drawing water at the well see two Christian women coming for water. They prevent the Christians from drawing water from the well. Two others who follow the Christian women actually pick a quarrel and shower the

Christian women with abuse. One of the Hindu women brings a broken earthen pot and heightens the quarrel with a charge that the Christian women broke the pot. The policeman appearing on the scene puts down the quarrel.

(*d*) *Measuring the length.*—This superstitious woman believes her recovery from her last illness was due to the favour of Ambabai, the goddess, and in fulfilment of the vow is now going through the ordeal called "Dandavat" or measuring the length.

Famine Relief.

Episode 6.—The famine in Western India was so intense that in whole villages starved inhabitants used to gather in front of missionaries' houses to grab their share of grain and food which was distributed every day. The weakest had no chance whatever, until the system of separating the stronger from the weaker was instituted. Later those who were able to work were given an opportunity to earn a few pice, and thousands of orphaned children were placed in mission schools.

Medical Work.

Episode 7.—While a fever patient is being brought in from a village, the friends and relatives call in the aid of necromancers who hope to cure the patient by sprinkling pepper in his eyes, by burning chilies, and by touching him with a red-hot iron. This is all for the purpose of driving out the devil who is causing sickness. The Biblewoman then comes and, after some conversation, directs them to the Mission dispensary, where the hospital nurse applies the simple remedies of fresh water and hygienic surroundings. The friends and relatives are then persuaded to leave the patient in the hands of the missionary doctor.

Bible Women's Work.

Episode 8.—The missionary and her Biblewomen talk and sing to the village women as they work, about the Saviour who loves them. They listen eagerly until they are driven away by their husbands.

The Modern Kindergarten.

Episode 9.—In gay contrast to the old Brahman School, these happy children flit through their greetings and motion songs which have been taught them by teachers from the mission kindergarten training school.

Work among the Blind.

Episode 10.—Blind children from the mission school come in singing one of their favorite hymns, and display their cane-work and bead industries. All of them are taught to read the Bible and to do some hand work.

Episode 11.—Here are represented the various ways in which music is used:

Indian Music.

(a) This character is called "Vasudeva". These Vasudevas visit the homes of the people in the villages in the morning and demand a share of money or food. The superstitious Hindus devoutly respect their claims.

(b) This character is called "Kinariwala". The name is given after the small fiddle-like thing he uses in singing. He generally sings the praise of the king "Gopichand," known in the Hindu mythology as the one who relinquished his throne to become a "Sanyashi"—a sage.

(c) These are called "Fakirs" or the Mohamedan sages who go about singing the praises of God, and thus collect the means for their subsistence. The Hindus also respect the fakirs and extend to them their charity reverently.

(d) This band is the concert party of the country. The people are called "Tamasgirs." Weddings, Jatras, Religious festivals and other occasions of merriment cannot do without these. The villagers especially value their performances very much.

(e) This band is called "Bhajani mela." Religious Hindus form such bands and sing devotional songs with musical instruments. "Tal" or the cymbals are the chief musical instruments used by the singers. This band is much in demand at the celebrations of religious festivals. They sing Bhajans at funeral processions also.

(f) This band is called "Sangit mela" or orchestra. The educated communities have made improvements in the "Bhajani mela" and have formed this variety to suit their requirements. This arrangement, of course, is more orderly, less noisy, and quite decent. The Christian community have adopted this form of modified Bhajan for their services of songs and other musical entertainments. The present scene is a sample.

Recessional.

Episode 12. – A group of fifty boys and girls form two stars and then, joined by fifty more representing the 100 years of missionary labor, they sing :—

Oh Sion, haste, thy mission high fulfilling,
To tell to all the world that God is light,
That He Who made all nations is not willing,
One soul should perish lost in shade of night.
Publish glad tidings, tidings of peace,
Tidings of Jesus' redemption and release.

The audience then joins in, and the pageant is ended.

Proclaim to every people, tongue and nation,
That God in whom they live and move is Love.
Tell how he stooped to save his lost creation
And died on earth that men might live above.
Publish glad tidings, tidings of peace,
Tidings of Jesus' redemption and release.

1600 CHRISTIANS IN THE FIRST CHURCH, AHMEDNAGAR, AT THE "SERVICE OF OFFERINGS."

THE SERVICE OF OFFERINGS.

THE "Service of Offerings," both at Bombay and at Ahmednagar, was an inspiring occasion. In Ahmednagar it formed the climax of the whole celebration and was marked by utmost enthusiasm. We give a very poor picture—the best that we could secure—of this stirring scene, with its banners and its crowds, packed into the great Nagar Church. A description of this meeting was given in the "*Times of India*" and we have reproduced it on pages 16-17 of this report.

The central figure at both the Bombay and the Ahmednagar service of offerings was the energetic and efficient treasurer, Mr. T. Buell, whose one main thought and desire for over a year has been to secure a worthy Centenary Thank Offering. His joy and enthusiasm over the result were contagious. Perhaps there was nothing said during all the celebration more significant than his few stirring words. He told how famine conditions over most of our mission area had so weakened the power to give of our Christian community that people told him that the fund could not go beyond five thousand rupees. When the five thousand rupee limit was reached and passed, people set ten thousand as the very utmost that optimism could expect. Then he pointed with pride to the figures of giving which the representatives of the different districts had, one by one, brought forward and hung before the audience, making a total of about fourteen thousand rupees already secured. Reliable pledges for almost four thousand more remained to be collected, and Mr. Buell declared that it was now within the limits of reasonable hope that the fund should reach the twenty thousand mark. He said in ringing tones that his experiences of the year had convinced him that our churches could and would give to the work of the Lord more liberally than any one had ever yet dared to hope, and that the ideal which we had set before us of making all our churches independent of funds from America was one which we could easily realize, if every one did his part.

Others also gave stirring addresses at these services of offerings. President Capen's brief words, having back of them, as they did, the eloquence of his noble example, made a profound impression. He developed as his theme the thought that the earnest Christian giver no longer asks himself, "how much of my money should I give to the Lord?" but, "how much of what the Lord has given me ought I to keep for myself?"

The summary of the Treasurer's Report is as follows: -

Centenary Thank Offering.

	Rs.	A.	P.
Bombay - - - - - - -	4110	1	7
Ahmednagar - - - - -	2155	13	3

	Rs.	A.	P.
Sholapur and Barsi - - -	1644	10	0
Satara - - - - - -	1323	4	5
Wai - - - - - -	1213	0	0
Rahuri - - - - - -	539	14	0
Parner - - - - - -	463	11	3
Vadala - - - - - -	392	14	2
Kolgaon - - - - - -	193	0	0
Sirur - - - - - -	100	0	0
Jeur - - - - - -	69	0	0
* Other places in India - -	427	13	9
Great Britain - - - - -	115	0	0
The United States - - - -	1419	15	0
Total already received - - ,,	14,168	1	5

Reliable Pledges, not yet paid in

	Rs.	A.	P.			
Vadala - - -	1612	3	10			
Ahmednagar - -	2134	0	0			
				3,746	3	10
Total receipts and reliable pledges - - - - -				17,914	5	3

* Most of the gifts from "other places in India" were from Christians from this Mission now in Christian work in other missions, but part of them were from missionaries or Indians of other bodies whose only reason for giving was their sense of Christian fellowship in this Centenary.

SOME MEMORIAL GIFTS FOR THE CENTENARY FUND of the American Marathi Mission.

(These form a part of the Rs. 14,168-1-5 recorded above.)

	Rs.	A.	P.
The three Misses Graham, Bombay, in memory of their father, the late Mr. Thomas Graham, who was an attendant of the pioneer missionary, Rev. Gordon Hall, at his death near Nasik in 1825 - - - - - -	500	0	0
Mrs. A. B. Miller and friends, America, in memory of 200 years of service in the American Marathi Mission rendered by her parents and other members of the Hume family, ($100) - - - - - - - -	304	15	0
Dr. Gurubai Karmarkar in memory of her husband, the late Rev. Sumantrao V. Karmarkar - - - -	100	0	0

	Rs.	A.	P.
Mrs. B. N. Athavle and Miss Malanbai Kukade, in memory of their father, the late Mr. Shahurao D. Kukade, for many years editor of the *Dnyanodaya* - - -	100	0	0
J. R. Gaikwad, Esq., Mamletdar, in memory of his father, the late Mr. Raoji A. Gaikwad - - - - -	100	0	0
Mr. George Biem and sisters, in memory of their father, the late Mr. Sawalyaram N. Satpute - - - - -	25	0	0
Mrs. S. N. Athavle, in memory of her father, the late Bhau Saheb Powar - - - - - - - -	15	0	0

This Centenary Fund was entrusted to a body of carefully selected Indian Trustees, with Dr. R. A. Hume and Rev. William Hazen as additional advisory members. The Trustees have allotted the money now in the Fund as follows :

Rupees 10,000 to a Sustentation Fund for the support of pastors of weak Churches.

Rupees 1,000 to a Scholarship in a Higher Educational Fund, with the expectation of being able to assign more toward a second scholarship.

The balance, after these two assignments are made, to an Evangelistic Fund for work for non-Christians.

Further gifts to the Fund are to be allotted according to the wish of the donor. Undesignated gifts will be allotted by the Trustees.

HISTORICAL ADDRESSES.

A Century of the American Marathi Mission.

By Rev. William Hazen, *Secretary of the Marathi Mission.*

I DO not propose to give you to-night a historical address, for time is too precious, and the main facts of the century's history you may read at your leisure in a little book which is among our Centenary publications. I wish simply to outline briefly the main periods of the century, and present some conclusions that have been borne in upon me during several months of study of the Mission's records.

The hundred years of this Mission's history may be divided into four periods of uneven length as follows :—

1.	The Foundation Period,	1813-1831 ; 18 years.
2.	The Period of Experiment,	1831-1854 ; 23 years.
3.	The Period of Reorganization,	1854-1881 ; 27 years.
4.	The Period of Institutions,	1881-1913 ; 32 years.

Let me describe these as briefly as I can.

1. The Foundation Period, 1813-1831.

The foundations were laid with toil and sacrifice. The first missionaries who came the long way from Boston to India had to meet with suspicion and win their way to a permanent establishment. In anxiety and suspense they made their way from Calcutta, where they were not allowed to stay, to Bombay, and in suspense they waited here while influential friends pleaded their cause with the Governor-General and the court of Directors.

Beginning their work in Bombay, the little band of three men and one woman was re-enforced by others, until during this period of 18 years, 13 men and 14 women had been appointed ; but of these 5 men and 3 women had died, and 9 had left the Mission ; so that there remained at the end of 1831 only 5 men and 5 women. The heaviest burden fell on the women and children. It is hard to think of the young lives that were snatched away in those 18 years. I have a list of 30 children born to the missionaries up to 1832, of whom 18 had died. The cemetery on Queen's Road, besides the grave of Samuel Newell, holds the dust of three children of the Graves family, two of the Bardwells, and probably two of the Halls. It is hard to think of the gentle Harriet Newell laying down her young life in loneliness in Mauritius, did we not know that the story of her

life and death has fired the heart of the womanhood of America in each generation since. There are gruesome tales that cling to many old buildings in India, of young mothers or young children buried beneath the foundations, that they might stand firmly. The foundations of this Mission were laid on *human lives.*

The foundations were laid broad and deep. While giving themselves devotedly to the preaching of the Gospel, the first missionaries established schools, translated the Bible, prepared books and tracts, printed them with their own hands, made long tours through the Konkan, and visited Mahabaleshvar and Nasik.

By 1820, they had 19 schools in Bombay, Salsette and the Konkan, with 1,050 pupils. In 1831, there were 34, with 1,300 pupils, of whom 300 were girls; for the missionaries were pioneers in female education, having opened the first school for girls in Western India by 1824.

They had translated and printed the whole New Testament twice before 1831, besides text books in astronomy, geography, language and arithmetic, and a number of religious tracts and books, numbering about 40 in all. The total number of pages they had printed amounted to over 10 million.

The foundations of the Indian church had been laid. Besides some Europeans and Indo-Britons, and one or two Americans, they had received Kadar Yar in 1819, Manoel Antonio in 1825, Uma Govind the chambhar (tanner) in 1827, and in 1830 and 1831 Dajiba Nilkanth the Parabhu, Moroba the Maratha, Babaji the Brahman, and Gopibai the Mahar woman. Descendants of Shem, Ham and Japheth, they said, from four quarters of the globe, gathered at the communion table.

All these labors, however, were but preparatory.

2. The Period of Experiment, 1831-1854.

The second period, from 1831 to 1854, I have called the Period of Experiment, because the Mission launched out in many directions, and some of its ventures failed, while others resulted in permanent work. In 1831, they made the first new venture, a band of 3 men and 2 women going to Ahmednagar and establishing the first Deccan station. Within three years they toured over all the country as far as Jalna in the northeast, on the south to Barsi and Sholapur, and southwest to Satara, Wai and Mahabaleshvar,—the whole of the territory now occupied by the Mission. The station at Malcolm Peth (Mahabaleshvar) was established in 1834, and Mr. Graves, who had returned to India a sick man, to lay down his life for India, spent 9 more years translating the Scriptures there, until he left those hills for the hills of God. Other stations were opened: Jalna, afterwards taken up by Dr. Narayan Sheshadri, and now conducted by our Scottish brethren ; Sirur, Bhingar, Satara

and Kolhapur, now the center of the American Presbyterian Mission. Of these only Sirur and Satara are now stations of the Mission. At Ahmednagar, there came the splendid series of converts of higher castes, Haripant Khisti, Ramkrishnapant Modak, Marutirao Sangle, Ramji Bhor, Shaikh Daud, Sidoba Misal, Vishnupant Karmarkar, Shahurao Daji Kukde, Kasimbhai Dhalvani, Salvalyaram Satputi, and Lakshmanrao Mahatekar, most of them founders of families which are with us to-day or have gone out to serve the Lord in connection with other missions. But the very first converts were of the poor, the maimed, the halt and the blind, from the Poor Asylum which Dr. Graham handed over to the missionaries in 1831, which they carried on for years on what we even now know as the "Poor-house site" inside the Ahmednagar city wall.

And out in the district began the great work among the village people, and the coming of the Mahars and Mangs into the kingdom. Bhagoba Powar and his brother Yesuba, Yesuba Salve of Pimpalgaon, Shivaram of Sirur, Lakhiram Bawa of Ahmednagar and Harkuba of Panchegaon, were gosavis and gurus who brought the disciples who had washed their feet to sit at the feet of Christ. Bhagoba Kalokhe of Sirur was the first Mang convert, whose appearance in the church of Ahmednagar was the occasion of a considerable excitement.

As a result of the promising work for the village outcasts the out-station at Mahadev's Vadala, 40 miles north of Ahmednagar, was opened in 1845, and that at Nevasa in 1850. The work in the Godavari valley, which the Deputation of 1854 called "the Promised Land" as they viewed its fair plain from the heights at Imampur, from the first yielded rich results. While in the first decade at Ahmednagar only 21 persons were received, 177 were received from 1842 to 1854.

In this period, also, was the beginning of educational work at Ahmednagar, the old Seminary, precursor of the Theological Seminary and of the Normal School, being carried on for fifteen years, and the Girls' Boarding School established, which has now completed its 75th year.

3. The Period of Reorganization, 1854-1881.

The missionaries had labored for 40 years with varying success; they had made their experiments, some of which were successful, some not; they had gathered in Ahmednagar and its surroundings a number of converts. The time had now come for re-consideration of the basis, plan and scope of missionary effort. For this the Board sent out the Deputation of 1854, Dr. Rufus Anderson and Dr. A. C. Thompson. Much has been said since I have been in the Mission of the disastrous results following the work of this Deputation, but the conviction which has been born in me from study of all the documents bearing on its work, is that it compelled fresh attention to the fundamental

work of the missionary, that of witnessing for Christ, and that the great development of our Christian Community which took place in the 20 years following was the direct result of its insistence on this and urging that the missionary force be thrown out into the villages for evangelistic effort. We may deplore the loss resulting from the Mission's not being allowed for a season to engage in higher educational work; but let us thank God that a Christian community of 13,000 souls to-day is the result.

The 27 years from 1854 to 1881 were years of rapid growth in the Ahmednagar District. They saw the first beginnings of work in Sholapur in 1862, and the first fruits of the Mogalai a few years later. They saw the sorrows and struggles at Satara, the beginning in the Krishna Valley at Bhuinj, later removed to Wai. They saw the founding of some of our chief educational institutions, the Theological Seminary, the Normal School, the Bombay High School. They saw the organization of churches and the ordination of Indian pastors over them. They saw the establishment of the Aikya as an ecclesiastical body in 1864, and the noble and self-sacrificing efforts for self-support led by Vishnupant and Ramkrishnapant. They saw also the terrible famine of 1877, and the beginning of the Mission's work for the famine-stricken and for orphans, which has been so prominent in the past 15 years.

4. The Period of Institutions, 1881-1913.

The fourth period I have called the Period of Institutions, because in it the chief educational, industrial, medical, and other institutions have come strongly into prominence, and form the characteristic feature of the period. No extension of territory has taken place, but new work has been opened at Wai, and now in Barsi. The time and strength of missionaries have been largely absorbed in educational work. Our chief educational institutions, though founded before, have developed largely during this period. Each station and district has likewise built up its educational system with central boarding schools for boys and girls, fed by a large number of village schools. Industrial work was first begun by Mr. Winsor at Satara in 1875, and continued at Sirur from 1879. This work was begun in the Ahmednagar High School in 1892, and has since been developed there and at other stations. The medical work at Bombay, Sholapur, Rahuri, Ahmednagar and Wai, was all developed during this period.

The most striking event of these years was the famine, which covered the years from 1897 to 1902 and burdened the missionaries with the work of feeding the starving, clothing the naked, and caring for the widow and orphan. Over 3,000 destitute children at one time, perhaps over 5,000 in all, filled our boarding schools, and demanded care and training.

The great majority of these have already gone out into the world and taken their place in the Indian people; they form a large part of the Christian Community of to-day and of the future.

Dr. Klopsch of New York sent over 12 lakhs of rupees and 200,000 bushels of corn; the Committee of 100 in New York sent nearly 6 lakhs and the *Congregationalist* of Boston $3\frac{3}{4}$ lakhs. Not all of this was administered by this Mission. It is impossible to say just how much, but the total amount of money which our missionaries were privileged to use during this period for relief was immense, and the gifts received from America during the years since, for the care of destitute children, have been very large.

Summary.

The American Board has sent out 172 missionaries, men and women. Of these 48 have died in the harness, and a number of others soon after leaving the country. These missionaries have given a total of over 3000 years of service to the country, or an average of nearly 20 years each.

Three have served over 50 years, Dr. S. B. Fairbank, and Mrs. Mary E. Bissell, who have gone to their reward, and Mrs. Bruce, who is still with us, having completed her fiftieth year of service this present year. Thirty-three children of missionaries, of whom thirteen were also grandchildren of members of the Mission, have returned for service in the field. It is impossible to give the total number of Indian workers, but it may be estimated at 1000. Over 80 Indian ministers have served as pastors and evangelists.

The following figures show comparatively the progress of the century: —

	1813	1831	1854	1881	1912
Missionaries - - -	3	17	20	21	37
Indian Christian Workers -	0	2	25	175	529
Churches - - - -	0	1	3	24	60
Communicants - - -	0	4	about 175	1,340	7,699

The total Christian Community (1912) is 13,972, and there were added to the churches in 1912, 382 persons.

But what are figures to tell the tale of a century's deeds and achievements? The century's story is one of human life, and love, and service. It is a record of men and women, both American and Indian, who have poured out their lives for India.

Conclusion.

In conclusion, I have two things to say. The first of these is a word to the members of the American Board's Centenary Commission, Pres. Capen, Dr. Strong and Mr. Hall, and that is, to beseech you to appeal to the Board and the churches to keep our work manned and financed to the full. Time and time again in this century past, this Mission has been face to face with splendid oppor-

tunity, and has failed to meet it for lack of men and means. If I had time I could cite instance after instance of the beginning of promising work, to end in disappointment and failure. We are proud of the century's achievements, but are oppressed and burdened with the thought of "what might have been." Will you not summon the churches to prevent the possibility of such failure in future? And since I believe that the lack has been more often of men than of money, will you not appeal with a mighty voice to the young men and women of America, that they come over to help us in this work of the Lord?

And my other word is to my Indian brothers and sisters, and that word is this, that the century that is past *is yours*. Your fathers and mothers, your grandfathers and grandmothers, your predecessors in the church, labored hand in hand with the missionary, and in the final record of achievements, no one can say whether more was done by the American or by the Indian. And the supreme lesson of this century's story, for you Indian men and women of all our churches, for you children of the Mission, for you who had your inheritance of Christianity from this Mission and are now laboring nobly in other churches and missions, for you young men and women of this Bombay Church, for you, my boys and girls of our Bombay schools, the grand message of it all I can give in no better words than those of Gordon Hall, which you may read to-day in his own hand-writing: "Everything may be effected, by *exertion*, *exertion*, *exertion*, with the blessing of God."

A Century of the American Board in India.

By Rev. W. E. Strong, D.D., *Secretary of the American Board.*

BOMBAY represents the first place of work, in the first mission field, of the first American Foreign Missionary Society. The dawning mission vision and its new-born purpose in America is thus linked with India and Bombay.

The American Board was but two years old when it sent out this little group of missionaries to India. Small and feeble did the society look to the world at that day; even to its own friends and supporters. It had few members, little money; there was a good deal of doubt about it and some criticism. It was a tremendous venture on which to launch, to undertake responsibilities and to send its representatives to this land which seemed then so far off, strange and uncertain.

Our thoughts are being led back to-night to the founders of this mission, to Gordon Hall and the others who landed here one hundred years ago, without acquaintance, and to those who made the first break with the religious faith and social customs of their people and came out to endure the bitterest persecution. Let me suggest that we all have reason to think also of those who in the land across the sea then gave of their faith and love, their prayers and their money for the founding and maintaining of this mission. Certainly those of us who have the honor to stand as officers and representatives of the Board in America, comparing those times with these, are moved with a new sense of reverence for those pioneers of the American Board.

Think what their situation was:—As I have said, few in number and in the midst of a good deal of ridicule or criticism of the missionary venture; hearing seldom and irregularly from their mission field, and then so often news of the death or broken health of missionaries, or of the difficulties piled in their path, no converts being secured as year after year went by;—what a strain upon the founders' faith and devotion! You will remember that in the first twenty years of the mission, more missionaries died than there were converts made; the average term of missionary service was but little over five years. In 1826, 13 years after the first arrival, the mission was again reduced to two missionaries, so fatal was the climate to those who came. Think what a strain on the officers and agents of the Board, year after year seeking funds for its support; and on the Prudential Committee making appropriations to the up-keep of this mission, or on the churches listening to the call for more men and more money! In the first decade of the Board's history $100,000, half its total expenditures, were spent on its mission in India and Ceylon. It poured out its life on its first-born child. When the charter of 1833 laid all India open to missionary work, at once there was advance. First the Madura Mission was begun in the South; a few years after, the mission at Madras; later the Arcot mission was taken over from an English Society.

They stood the test, those men of the earliest years of the century;—that is the point I have to make;—that the American Board gave to India then, and has been giving during these years since with unremitting faith and loyalty. 364 missionaries during the century have been sent to its Indian missions, 172 to your own Marathi Mission, and money in like proportion, through this Board alone.

And it is to be remembered, as was remarked at the first meeting of this celebration that this Board is now but one of a host that are at work in this land. One after another they have come into being and into work until now in the United States and Canada there are more than forty such societies. I have myself corresponded

with forty-seven societies who are engaged in one and another form of missionary work in this country and though not all have made reply, the reports as received show these astounding figures :—

Twenty-seven societies reply reporting 1648 missionaries in the field today, 3287 from the beginning; annual appropriations of $2,211,697.40; total from beginning $51,790,535.22. If we make a conservative estimate for those not replying—chiefly the youngest and smallest societies—we may say that they have 1800 missionaries now on the field; have had 3500 from the beginning; that their annual appropriations reach the sum of two and one-half million dollars; and the total appropriations from the beginning amount to at least sixty million dollars. These figures are for India proper, save that in one case, that of the American Baptist Foreign Missionary Society, Burma is also included.

We who are your guests from America at this celebration came to India by way of Egypt. And there we saw the Nile in flood, and that land upon which little rain falls—far less than you have here—was everywhere being watered by its stream. Year after year it does this; pours itself down its long course to spread over the thirsty delta its life-giving water. It would be a boastful extravagance to compare the Nile's service to Egypt with the American Board's or even all America's missionary service to India. There are so many and so huge forces contributing to India's aid. Yet, as I think of these hundred years, during which this stream of blessing has flowed into India from America, bringing hospitals and schools and churches, bringing men and women with loving, sympathetic hearts to settle here and there in homes that are reservoirs of help to the people, I can but recall the way of that faithful river.

Not without thought, and of necessity, as water runs downhill, have this money and these missionaries come. Yet like the river without thought of return, without self-seeking, or for material advantage, has this vast stream of benevolence flowed in upon India.

And to what purpose? High Nile means a fertile, fruit-bearing land. Its outflow is measured and justified by the results.

What of the gift of America, of this American Board through the century? It has not been made for reward, yet we must ask, "Has it been justified; what appears as result?"

There are various measures, various tests that may be put. There is the test of numbers; of thousands won to Christ, of churches organized. And numbers have their place as showing achievement. We glory in what numbers show here. If they are not so great as we could wish, if compared with the expenditure it is possible for the critic to remark the cost as being high, we note that they are increasing fast in these later years; we recognize the terrific

obstacles in the way of the convert and we recall Henry Martyn's famous saying, "If I should see a Hindu truly converted to the faith of Jesus Christ, it would be more like the resurrection of a man from the dead than anything I have ever seen."

After all, the real measure of success, the test of the enterprise, is in the making of Christianity *naturalised* in India; so that it shall be no longer an exotic, nourished as in a hot bed by foreign gardeners, but growing in the soil of the land, watered and cultivated of its people, having life in itself, capable of growing larger and sturdier and more fruitful year by year.

That has been the aim and hope of the American Board in its work for India almost, if not quite, from the beginning.

When Dr. Anderson, the famous secretary of the Board midway of the century, visited India and counseled with the mission here, that upon which he laid utmost stress as the ideal was—to use his epochal phrase, cumbersome but inspiring—"a self-supporting, self-governing, self-propagating church", that is, an Indian church for India, which her sons and daughters shall maintain. More and more has that idea grown into consideration in the counsels of the Board; whatever makes for it in the news from the field is ever hailed with delight at the Board's offices and among the Board's constituency.

The rejoicing over this accomplished century is greatest in the assurances that despite poverty, famine and plague, you are pressing on to self-support in your churches and that you are raising up leaders of your own for church and school and community life. It is not easy to accomplish; it comes slowly; without show or shouting. But it is coming, and the new century has this for its great promise and expectation.

The American Board does not seek its own in India. It has not; it will not henceforth. It expects to decrease, while you increase. Its prestige, power, place are all subordinate to the growth of Indian Christianity and the upbuilding of the Indian Christian Church. If the changes involved are difficult and delicate, they are in order; they must be made. They cannot be impossible to those who learn of Christ: "Whosoever would be great among you shall be your minister; and whosoever would be first shall be servant of all."

In that spirit of sacrifice and service—the spirit of the Master who made us all brethren—the emerging of the Christian Church of India appears certain; in which shall be fulfilled yet more and more the devotion of these hundred years that are past and the work of the American Board in India.

May God hasten it in His time!

REMINISCENCES OF REV. GORDON HALL, PIONEER AMERICAN MISSIONARY IN INDIA.

By his Grandson, Rev. George A. Hall, of the American Board of Commissioners for Foreign Missions.

I THANK you for the honour you do me upon this occasion. I realise that it is not on account of any particular merit of my own but because of the name of my worthy grandfather, Gordon Hall. And because it is thus a tribute to his blessed memory, I appreciate it more deeply than I can possibly express. I need not remind you of the great significance which this celebration has for me. It is an unspeakable privilege to stand here to-day and participate in the exercises of this notable event. To this hour I have looked forward with the keenest anticipation. Words are inadequate to express the thoughts and feelings with which I meet and greet you.

For many years it has been a dream of my life that sometime, in the providence of God, I might be permitted to visit this land with which are associated so many precious memories. So much has India been on my mind and heart through the past years, so long have I pondered on the scenes in the missionary life of my grandfather, that I have come to have a feeling of personal attachment for India and her people, as if somehow my coming was not to a strange land but to a land already familiar to me. It seems as though I must have been here before and known you brethren in years gone by. It is something like the man returning to his ancestral home who feels again that touch with things and people which awakens the tenderest emotions. And in these words there is more truth than fancy. For a century ago my grandfather came to this India and began his chosen work. Here he lived and carried on his Mission. Here he died in the midst of his labors and in the prime of life. Here my own father was born.

I am sure you will pardon me if a personal note is given to much that I say; circumstances are such it is quite impossible for me to do otherwise. There would seem a lack of gratitude and due appreciation on my part, did I not make mention of the great personal debt I owe to this pioneer Missionary of the Board and to the Christian ideals for which he stood. I cannot enumerate the rich blessings that have come into my life and that of my family through the spiritual heritage passed down to us from this humble man of God. In the home of my youth, Gordon Hall the Missionary was a household name, greatly revered by all, and the story of his life in India, his spirit of faith, self

sacrifice and unfailing devotion to the cause of Christ was one of the familiar lessons of our childhood which made a lasting impression upon us.

His mantle fell upon my father, a minister of the Gospel, who was a bold advocate of foreign Missions at a time when few among Christian people were at all interested in the cause. In our home, returned Missionaries were always welcome guests whom we delighted to honor. And as a minister of Christ and a member of the Prudential Committee of the Board, it has been a great joy to serve the same Board under which Gordon Hall enlisted as one of its first missionaries, and a high honor to have a small part in advancing the cause of the world's evangelization which is the glory of our Christianity to-day.

You do not expect from me at this time any detailed account of the life of Gordon Hall. Very brief mention of some of the outstanding facts of his life will suffice to impress us afresh with the character and work of the man and quicken in us a due sense of appreciation.

He was born of humble parentage in Tolland, Massachusetts, April 8th, 1794. As a boy he was an earnest student and in due time entered Williams College. In his junior year he was converted during a revival of religion which deeply stirred the life of the college. An eager seeker after the truth, he came under the influence of that noble soul, Samuel J. Mills, and his companions, who formed a group known as the Haystack Band. This band of young men, famous in our missionary annals, organized a society the object of which was to effect in the persons of its members a mission to the non-Christian nations. The constitution admitted none as members who were under any engagement which should be incompatible with going on such a mission. Each member pledged himself to hold himself in readiness to go on a foreign mission when and where duty might call. It is not definitely known that Gordon Hall joined this society, but he was in hearty sympathy with its purpose and carried out its spirit as seen in the subsequent events of his life.

He graduated from college with first honours and prepared for the Christian ministry at Andover Seminary where he enjoyed the comradeship of Mills, Rice, Judson and other kindred spirits. With them he became possessed of a desire to preach the gospel to peoples in foreign lands which grew into a flaming zeal.

Every attractive offer urged upon him to serve the church in America he declined, saying, "No, I must not settle in any parish in Christendom. There are others to minister here at home. God calls me to go hence. Woe is me if I preach not the gospel to them." Samuel Mills, writing to a friend said, "Gordon Hall was ordained and stamped a missionary by the sovereign hand of God."

Gordon Hall studied medicine in Boston and Philadelphia; was ordained in Salem, Mass., with four companions, February 6th, 1812,

and soon after with Rice and Nott sailed from Philadelphia, arriving at Calcutta August 8th.

And now trials were before them which must have tested their faith to the utmost. The door of opportunity now seemed closed. They were not to be allowed to remain in the country. And the story of the long delay which they suffered before a formal act of Parliament permitted them finally to settle in Bombay and carry on their work is full of thrilling interest. Placed under Government surveillance, they were arrested again and again after repeated attempts to escape from one place and another. Every step taken to begin their labors was opposed, not by the people, but by officials of the East India Company, and they were ordered out of the country.

But so firmly convinced were they of the divine call to preach the Gospel that they positively refused to obey. What Gordon Hall accomplished then, at the very outset of his mission, facing all opposition with a fortitude that refused to succumb and overcoming all difficulties in the way of his missionary undertaking, and what he effected by the masterly appeal presented to the Governor of Bombay which finally led to the establishment of this Mission on a firm basis, is, to my mind, one of the greatest achievements of his life. Had he accomplished nothing more, his missionary career would not have been in vain.

His mission, measured by years, was destined to be a short one. While on one of his preaching tours, administering medicine to the sick and distributing books and tracts, he was taken suddenly ill and died near Nasik, March 20th, 1826, at the age of 41.

When we think of the simple conditions existing then and compare them with the conditions surrounding us to-day with our wonderful inventions of steam and electricity and the like, and the means of rapid transit across the seas on great ocean liners equipped with all the devices of comfort and safety which modern science makes possible, what must it have meant for these men to leave home, friends and native land and embark on a frail sailing vessel for a voyage of months to an unknown and far distant land? It was a stupendous enterprise which common men would not have even dreamt of undertaking. But they were men of vision, faith, consecration, inspired by a noble purpose and willing to entrust their lives in the hands of God who had honoured them with so high a calling.

When Gordon Hall began his labors there was not an Indian Christian to welcome him and few among the people had even heard of Christ. And his work, so far as outward results are concerned, seems exceeding humble as compared with the magnificent work which we see to-day in the accomplishments of this Marathi Mission. His was the task of the pioneer who, by faith and patience, lays the foundations for others to build upon. There are no romantic adven-

tures, no marvellous achievements to recount. His lot was one of severe and continuous toil relieved by scarcely a gleam of success up to his death. And yet in the midst of all the difficulties and hardships that beset him he never seemed to lose faith in the final outcome. To him it was verily God's own work, and therefore that must prosper. He was content to sow the seed and leave results with God. Through every page of the journal of his daily activities runs the note of joy and thanksgiving to God for the great privilege given him of devoting his life to the salvation of his brethren. May we not believe that his spirit is with us now? And with what rejoicing must he behold the splendid results which have accrued through these many years from the small work which in the providence of God he was enabled to begin!

His life was circumscribed by limitations not easy for us to appreciate. And yet in two years he so mastered the Marathi language that he was able to preach the Gospel to the people in their own tongue, and, it is said, with remarkable power. Some years ago one wrote, "No missionary in Western India has ever been more respected among the Brahmans and higher classes for his discussions and pulpit discourses." He also translated a large part of the New Testament and prepared a harmony of the Gospels and many religious tracts. With regard to his influence upon the life of the church in America, Dr. Beach of Yale University says, "His letters to Andover Seminary students, and his tract, 'The Conversion of the World or the Claims of Six Hundred Millions,' were among the strongest influences in awakening America to her missionary obligations in the early part of the last century."

I have already alluded to the trials which beset him at the outset of his career in which he displayed that decision in purpose and execution which opened the way to missionary work. May I now briefly refer to one or two scenes in his life which, it seems to me, illustrate those qualities of character which mark him as a strong missionary of the Cross?

And first there comes before us that scene where he was called to separate from his family. His two surviving children were sickly, and in order to save their lives it was deemed necessary to take them to America. As the hour of parting approached, Mrs. Hall entreated her husband to accompany them. "Do you know what you ask?" he replied. "I am in good health. I am able to preach Christ to the perishing souls around me. Do you think I should leave my Master's work and go with you to America? Go, then, with our sick boys. I will remain and pray for you all and here labor in our Master's cause; and let us hope that God will bless the means used to preserve the lives of our dear children." "From that hour," says Mrs. Hall, "I ceased asking him to accompany us."

Few men are called to pass through such an experience. Had he yielded to the pleadings of wife and children and abandoned the work which at the time appeared, from every human point of view, so barren of results and so unpromising for the future, who would have thought of questioning the wisdom of his action? But to his mind there was only one thing for him to do, and, by much prayer, strength was given him to do it. And in so doing he not only made possible the continuous work of this mission, but gave an example of loving consecration to his Master for all his brethren in Christ to follow.

And then there is that closing scene in his life, ever memorable in the history of this Mission. I will not attempt to describe it. It is radiant with beauty. How generous with his life was this soldier of the faith! For days he had been with the sick and dying, ministering to the needs of both body and soul, freely pouring out his life in their behalf. And now, his supplies exhausted and weary from his labors, he is returning to replenish his stores and then go back to the help of the needy, when he is himself stricken down. May we not reverently use the words spoken of the Master, "He saved others, himself he could not save?" It was the conciousness of his close fellowship with Christ that filled his soul with joy in his dying hour. After eight hours of agony, with a fervent prayer on his lips for the two Indian lads with him, his loved ones in America, and the people of India, he exclaimed, "Glory to Thee, O God." Thus he died in the porch of a Hindu temple where he had secured shelter for the night, a victim of the dread disease from whose deadly ravages he did his best to save others.

Simple-hearted, single-minded, his devotion to the Master made him equal to any effort or any sacrifice. And who will say but that he departed in the very manner he himself would have chosen—in the midst of his labor—in the very act of ministering. For this is the spirit of God's servant.

SOME OF THE SERVICE OF AMERICAN CHRISTIAN MISSIONS TO INDIA.

By Rev. J. C. R. Ewing, D.D., LL.D., *Principal, Forman College, Lahore.*

As we speak to-day of the various Missionary Societies from America, the earliest of which began its labours in India in the year 1813, it is fitting that we gaze still further backward and recall the huge part contributed by Europe to the conditions in America which have made possible the American contribution to this country. We think

of Scotland, Ireland, England, Germany, Holland, and France. And we do not forget the *Mayflower* and the multitude of emigrants which it represented. In the Christian fathers and mothers who made their way from Europe across the western sea, we see abundant explanation of the growth and vigour of the early American Church as well as of its later zeal for the sending of the Christian Gospel forth to the nations of the world.

As we glance backward over the one hundred years which have elapsed since the missionary work of the American Board was begun in Hindustan, we feel justified in applying to this period the words used by Alfred Russell Wallace in describing the nineteenth century, when he called it "The Wonderful Century,"—wonderful because of the triumphs of science which it had witnessed. These missionary years of which we think and speak to-day are to us wonderful years because of the triumphs of grace and the manifestations of Divine power in the hearts and lives of men which their annals record. One hundred years of labour! Into this labour a veritable little army has entered from the great continent beyond the Atlantic Ocean, so that to-day the United States and Canada are represented in India by some 1,875 men and women, and an Indian Christian community of some 817,000 persons has been gathered.

The Society which celebrates its Centenary to-day is the mother of us all, and was the pioneer in days greatly differing from these, when Christian missionaries were regarded as a menace to the land. Following you came :—The Baptist Missionary Union in 1814, the Presbyterians in 1833, the Free Baptists in 1838, the Lutherans in 1848, the United Presbyterians in 1855, the Methodists in 1857, the Dutch Reformed in 1857, the Canadian Baptists in 1874, the Canadian Presbyterians in 1877, the Disciples in 1882, the Christian Alliance in 1884. Besides these might be included numerous smaller societies and numerous individual missionaries, the influence of whose work has been by no means small.

The names and great deeds of many noble men and women come to mind, as we turn our thoughts to even the most casual estimate of what has been contributed by the western hemisphere to this one of the great lands of the East. At the risk of being chargeable with invidious mention of a few where a great company might with fitness be named, I dare to mention here such names as Judson and Scudder and Newton, Hume and Fairbank and Ballantine, Thoburn, Clough and Cushing, Forman and Chamberlain, Phillips and Kellogg. Giants there were in their days, and they and the great company which they represent wrought mightily throughout their allotted time ; while their successors, face to face with new problems not less difficult of solution than theirs, emulate their example and have inherited the joy of a larger reaping than was given to the fathers.

The missionaries from America have used largely all of the ordinary methods of work. Their Primary and High Schools are found in every Province, some of these maintained for the education of Christian youths exclusively, and others for the sake of bringing the knowledge of the Gospel to non-Christians. Colleges at Guntoor, Madura, Vellore, Indore, Rawalpindi, Allahabad, Lucknow, Mussoorie, Naini Tal and Lahore are open for the instruction of youths of a more advanced stage.

Many of the missionaries of these Societies have been pre-eminently preachers, and not a few have shared very largely in the translation of the Scriptures and in the preparation of a vernacular Christian literature.

It may not be out of place to refer to the long lives spent in India by a large number of American missionaries. Statistics are not available, but one is safe in asserting that in this respect the American missionary has been unsurpassed. As one was heard to say in speaking of a Mission in the North, "These people have the habit of longevity." In how many of our hearts are there not tender memories of the fathers and mothers who have dwelt here in loving service even beyond the limit of four-score years! The children and grandchildren of those who have finished their course, and of many who still remain, have come back to the land of their birth and are filling the places once occupied by their ancestors from America.

No greater task than this, the evangelization of India, was ever given to the Church. First Europe, then America, and now, with a growing Indian Church, Asia,—each and all unitedly are sharers in the task. Some of us have begun to see visions of a united Church in India, and all of us have recognized with thankfulness the growth of mutual understanding and sympathy between the various branches of the Church that represent the western sections of Protestant Christendom. Through all these early years the Indian Church has naturally and necessarily followed in the line of our divisions imported from the West. But there are not lacking signs of impatience with what seems to her most artificial and unintelligible separations. It would seem that American Christians might find it easier than those of Europe to break with that which is non-essential in the earlier history of the Christian Church, in order to secure the larger blessings of widely extended unity.

The time has come for a broader view. India is to be brought to the feet of Christ, not to your or to my particular section of His Church. Would that we and those whom we represent might speedily catch the higher and nobler vision, a new appreciation of the fact that our crucified and risen Saviour is waiting to lead us to far greater victories in India than either our fathers or ourselves have ever seen.

WOMEN'S MEETINGS.

SPECIAL Women's Meetings were held both in Bombay and in Ahmednagar. Dr. Gurubai Karmarkar presided and spoke at the meeting in Bombay. Greetings from the women of America to the women of India were brought by Mrs. S. B. Capen, Miss Bodman, and Miss Bridgman. Then followed addresses by Mrs. L. S. Gates on "What the American Marathi Mission has done for the women of India;" by Mrs. Ramabai Ranade on "What the women of India have gained in a century;" and by Miss Susie Sorabji on "A Vision of the future women of India." At the meeting in Ahmednagar, Mrs. Ushabai Modak presided and gave an address on "The advance in woman's education during the century." Miss Capen brought greetings from the women of America to the Christian women of India. Mrs. R. A. Hume spoke on "What American women have done for India;" and Dr. Gurubai Karmarkar on "What the women of India are doing for Christ." Some of the addresses at both these meetings are given, in part, below.

GREETINGS FROM THE WOMEN OF AMERICA TO THE WOMEN OF INDIA.

By Mrs. S. B. Capen.

I CANNOT tell you what a great pleasure it is to meet so many Christian friends in India, and I wish to thank you all for the splendid welcome you have given us. I had heard of your beautiful way of greeting visitors, but "half had not been told me;" and I shall always remember this welcome as one of the pleasantest experiences of my life.

I am glad to bring you a message of love and affection from the women in America; and I hope of cheer and encouragement also, for there is a growing interest in missions. At first, many were ignorant of the great need in other lands, for the serious problems in our own country blinded them to the far vision. We have our three-quarters of a million immigrants landing on our shores every year, and in some of our cities we have representatives of forty or fifty nations, many of them ignorant and degraded, and unless they are taught and trained they are a menace to our country. We also have millions in

the South who were slaves fifty years ago, and who have needed training to become intelligent and self-supporting. These conditions do not justify our ignorance; they only explain it. But our knowledge of and interest in mission work is growing; and the Woman's Board of Missions with its splendid organization, has done much to bring in this better day. The mission study books which have been largely circulated and studied have been a great help, and the missionaries when they come home on their furloughs have also been a great power.

You are not forgotten in America, for many are praying for these meetings and for you; and, as the Woman's Board of Missions in Executive Committee meet twice a month, they are remembering you. At these meetings we hear the reports from the different countries, and the plans for and the requests from the missions are discussed; I can assure you we often go home with very sad hearts because we cannot do all you ask that we know is so much needed.

We have heard of all you are doing for Christ and the sacrifices you are making, and we love you for it. Many are also making sacrifices in America, and perhaps you may be interested to hear of some. I have known a friend of mine, who was once officially connected with the Woman's Board, to wear shabby clothes that she might have more to give to missions; and now, although she is a widow, and a cripple confined to a wheel-chair, and largely dependent upon others for her support, she saves much of what is given to her that she may give it for missionary work. When one of our American pastors was in India and visited one of your hospitals he saw there a bed marked "Mayflower," and was told that the money to care for it was given by a lady in his own State; so he promised to look her up and tell her how much good her gift was doing. He went expecting to see a lady of wealth, but instead he found a poor girl who was working in a factory. She told him that when she came home from work too tired to sleep, it was a pleasant thought that she was helping to comfort some one on the other side of the world. When Campbell White, the Secretary of the Layman's Missionary Movement, was in Y.M.C.A. work in India, he had fifty dollars sent him by some one in Chicago. He supposed it was from a wealthy woman, so when he had used it up, he wrote asking if she could not send him some more. When the reply came, he learned that the money had come from a poor washer-woman, who wrote that it had taken her some years to save the fifty dollars; so now she had only five dollars, but she gladly sent that.

You see by these few incidents that many in America are one with you in the spirit of self-sacrifice, and if we all continue to work, to give, and to pray, we know that God will bless our efforts and that India will be won for Christ.

WHAT THE AMERICAN MISSION HAS DONE FOR THE WOMEN OF INDIA.

By Mrs. L. S. Gates.

WHEN the first American missionaries came to India they found the women of India bound under a thraldom of centuries. Women were treated as slaves, with no ray of brightness to penetrate the darkest gloom. The first lady missionaries tried to get hold of the women, and lift them to a higher level; but it was an uphill struggle which seems almost incredible, when we think of India's women at the present day.

We now find schools with hundreds and thousands of girls studying. Women come out and address public assemblies, even in the presence of their own husbands, when years ago it was a sin for a woman to express her feelings in the presence of her lord and master. Magazines are being edited by women. Many have taken up the calling of doctors and nurses, that they may help their sisters.

These forward steps which are being taken by the women of India are a result of the influence which the spirit of Christ exerts. It is Christ, and Christ alone, who brings the glad, good day of emancipation to the women bound in the chains of superstition and ignorance.

So far as I can learn, the first school founded for girls in Western India was in 1824. A girl by the name of Ganga had been taught by missionary ladies, and she was given the task of teaching in this first school, and some English ladies and gentlemen offered to defray expenses. Cholera soon came, and the faithful Ganga died of the dread disease.

In 1827 Miss Cynthia Farrar came out to India to help the women. She started a number of schools for girls in Bombay, which were aided by kind friends among the English, and Indian gentlemen of high rank were induced to help as they saw the advance girls were making. Miss Farrar superintended some schools whose support was given by an English society. She loved her work, and, though she was offered chances for advancing in worldly goods, she put all behind her and, with consecrated zeal, went forward with her humble work. She was always anxious to be doing something for her Saviour. She said of herself: "I brought my labors, feeble and almost worthless—[as she considered them]—and laid them at my Saviour's feet every night, begging His acceptance of the offering." This was the spirit in which she labored. She was full of enthusiasm for her work. Her scholars always remembered her with great affection and gratitude. In 1852

Miss Farrar received calls from native gentlemen from the vicinity of Ahmednagar and from that city, asking her to come and show them how to teach their families, the women. Two schools in Ahmednagar were supported by Brahmins and continued till the Brahmin teacher in one of the schools became converted, and they were then closed by the children being withdrawn.

Miss Farrar had the esteem of the native community to a high degree. They looked up to her as almost divine. Her purity, devotion, holiness of life, benevolence of heart and active labors for women were altogether new to those who had looked upon woman as an inferior being. When she died, women came by hundreds to the funeral, that they might, for the last time, look upon the loved features.

Some of the missionary ladies received girls into their homes as boarders, and even girls of high caste formed a part of the family of some of the missionaries. These boarding schools increased in number, but the greater increase was in day schools which were scattered about in various villages. A missionary writes: "We cannot but regard these schools scattered through this extensive region as so many lamps hung out in the moral heavens to disperse the darkness which has for ages cast the shadow of death over this wretched people, and which are destined, by the blessing of God, to aid in ushering in that brighter day foretold by the prophets."

It was a struggle, for years and years, to get girls into schools. The obstacles in the way of girls' education were various. One was unfaithfulness on the part of Hindu teachers, who were the only teachers procurable. There was also great prejudice against females being taught — it was not thought respectable. I have had a wealthy man say to me, many years ago: "Go teach my donkey if you will; he will learn as soon as that woman"—his wife! They also feared being polluted by different castes coming into contact one with another. There was a natural indisposition on the part of the girls to any mental effort. A constant recurrence of feasts and festivals, which kept girls from school, was a serious hindrance. Many were the things which were said to frighten people from sending their girls to school.

Let me tell you a story out of my own experience. I had started a school for Brahmin girls in Sholapur and I was proud of the apparent success of the undertaking. One time on going to the school, I found no pupils, and only a discouraged teacher with her head hidden in her hands. The reason was that a young man of high caste had come out as a Christian, and been baptized. Slowly, however, the girls came back, only to be withdrawn as suddenly and entirely, like a flock of frightened sheep. The reason? A kind gentleman of Boston had presented me with an organ to be used in the services of the church. The school was held in the lower end of the church, and word had got about that the white lady was enticing girls with her box of musical sounds, so she

might extract their eyes and send them to her own country,—for the eyes of the girls in her country were pale and not beautiful!

In 1830, so far as I can learn, the first woman was baptized and came out from Hinduism; and now, 83 years later, they are numbered by the thousands and hundreds of thousands.

Hospitals, started to relieve the miseries of India's women, have been duplicated by Government, so that now immmerable lives are saved which formerly would have been lost because of neglect in their hours of suffering.

In whatever way we view the enlightenment and advance of women, we see that it is because Christian hearts, with the Christ-love filling them, looked in sympathy and pity upon their forlornness that their condition is so much brighter now than formerly. This will perhaps not be conceded by those who do not appreciate the power of Christianity, and who cannot look back at the beginning of things. But, without doubt, the work done for women because of love to Christ has hastened the day of redemption, and India's women are now rejoicing by the tens of thousands because others have been taught, through the influence of Christianity, to grant them a higher position and more liberty.

A VISION OF THE FUTURE WOMEN OF INDIA.

By Miss Susie Sorabji.

A VISION of the future women of India:—No vision of the future would be complete without a look at the past, and a realisation of the present. The height of the distant mountain peaks is only appreciable when one realises the depth of the valleys that intersect them, and the extent of the plains that intervene.

The social condition of woman at different periods of the world's history and the extremes of honour and dishonour in which she has been held in different climes, and under varied social conditions, is an interesting study, and one finds that "if one excepts the Egyptians and Iranians the whole history of antiquity presents a scene in which woman is found to be degraded and oppressed," regarded as the mere plaything of man or, worse still, the minister to his caprice. Nowhere, however, except among savage nations, was woman more oppressed, more despised than in India. The code of Manu and the Shastras give woman no social place. Woman's condition under Mohamedan law was still worse, and while the status of her Hindu sister has been raised during

the past quarter of a century, that of the Mohamedan woman,—God help her,—has remained the same. I speak with feeling, for some women, the gentlest, the noblest, the sweetest you could find in India, are suffering unspeakable degradation to-day; and no one can lift a finger to help them, for *custom*, that soul-crushing, chain-forging monster, and, worse still, their *religion* sanction such oppression.

It has been reserved for Christianity to raise woman from the dust, and to teach the world that she is the equal of man. To the Hindu woman, regarded as little better than the animals, to the Mohamedan woman, looked upon as a property of her husband, Christianity comes—comes with the golden crown of purity upon its brow,—to proclaim that He who was the Son of God has raised womanhood for ever; has consecrated maternity; has conferred on woman an honour that will be hers through eternity, by being born of woman, by once sheltering in a woman's arms, once nestling on a woman's breast;—the virgin Mother's Son has brought Life, and Light, and Liberty to all women, but most especially to those whose customs have bound them for centuries. To these, above all, the evangel of Christ brings joy. To these, as to none before, Christianity says, "Arise, shine, for thy Light is come!"

O, little child-widow, condemned to perpetual widowhood without ever having been a wife! O, gentle Moslem woman, subjected to the degradation of sharing your wifely rights with others!—to you Christ brings honour, peace, and joy. For you in the Christian Church there is a place of honour, and opportunity for service, a call to work. For you the Bible is a blessed Charter of Liberty.

Little Indian girl, so despised at your birth that your coming into the world was regarded as a disappointment if not a curse, listen to the children's Saviour saying, "Talitha Cumi,—Damsel, I say unto thee, arise!"

O, woman in your hard life, so sinned against, so wronged! for you, even *you*, Christianity opens a door of Hope wide, and it is the Saviour's voice which says in tenderest accents: "Neither do I condemn thee; go, and sin no more."

The Gospel is suited to women of every clime and every race, but to none more truly than to the women of this land: and as I look into the future, I see those gentle, wronged, oppressed women flocking like doves to the refuge of the Saviour's arms. I see them coming to the only place where for them there can be safety, peace, and joy. Nay, I see more. I see them, like the devoted women who ministered to Jesus and, in spite of public persecution and private fear, were last at the cross and first at the sepulchre braving scorn, enduring persecution with that wonderful capacity for endurance that the women of the East possess. I see them like Mary breaking the alabaster box of their hearts, their true women's hearts, at Jesus' feet, and pouring

out unstintingly the wealth of their affection. This characteristic of self-adandonment is surely the chief one in the Oriental character, and I see it exercised by the great white-robed company of women who must necessarily be drawn to Him who took upon Himself the nature not of man alone, but of the whole human race.

I see as through the vista of the coming years the Indian woman emancipated, honored, raised, occupying her God-given place as the mistress of her husband's home where, though she wears no coronet upon her brow, nor carries a sceptre in her small, firm hand, she reigns with all the power of an undisputed monarch. And, until that day dawns in India, let me say in passing there will be no home in our land. A Chinese proverb says: "A hundred men may make an encampment, but it takes a good woman to make a home." Until woman is recognised as the *home-maker* in India, we cannot expect any Indian homes in this country of palaces and houses. I see the women of India, awakened out of the sleep of centuries, rising and going forth empowered with a new strength to minister to others. I see them going forth out of the seclusion of the Zenana and the privacy of the home into the suffering, sinning world, the world of the outcast babe, and the wronged, oppressed and desolate woman, staunching the bleeding wounds of suffering humanity, drying the mourners' tears, raising the sinners. Of them it shall be said as of Florence Nightingale—

> "Lo! in the house of misery
> A lady with a lamp I see
> Pass through the glimmering gloom
> And flit from room to room;
> And show as in a dream of bliss
> The speechless sufferer turns to kiss
> Her shadow as it falls
> Upon the darkening walls."

And this, all this, will surely be in the near future, for the heart of woman in India is crying for something outside the narrow limits of a religion that is effete. While man stands and questions, she will fall down and worship; while man cries, "Show us the Father," she will say in childlike faith, "Lord, I believe; help Thou my unbelief." The hungry, yearning, dependent heart of woman will not find rest and satisfaction till it finds the woman's Friend, the world's Redeemer.

I see India's women emancipated, honoured, crowned, as Ruskin says, "Queens of their husbands, brothers, sons; queens of the unseen mysteries of the world that bows and will forever bow before the myrtle crown and stainless sceptre of their womanhood." Nay, nay, I see something higher, I see them casting down their hard-won

crowns at the feet of Him to whom they will owe their crowning. I seem to hear ten thousand times ten thousand voices chanting:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown *Him* Lord of All."

WHAT AMERICA'S WOMEN HAVE DONE FOR INDIA.

By Mrs. R. A. Hume.

IT is now one hundred years since the American Missionaries came to India. Therefore it is fitting that we meet together to celebrate the occasion and recall something of what they have accomplished, and especially what the *women* of America have done for the *women* of India.

I have two vivid and distinct pictures in my mind. In one, I see two figures, Jesus and the woman of Samaria.

As Jesus Christ was journeying to Jerusalem, he came "to a city of Samaria called Sychar . . . and Jacob's well was there. Jesus therefore being wearied with his journey sat thus by the well . . . There cometh a woman of Samaria to draw water: Jesus saith unto her, 'Give me to drink'. . . The Samaritan woman therefore saith unto him, 'How is it that thou being a Jew askest drink of me who am a Samaritan'? . . . Jesus answered and said unto her, 'If thou knewest the Gift of God and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him and He would have given thee Living Water!'"

As the world goes, no one would have respect for the poor, ignorant, sinful woman of Samaria. It would pass her by without recognition, a question, or a kind word. But Jesus saw in her an *immortal soul* and strove to give her the "Gift of God." Christ, the Samaritan Woman, Life through God, these are the things I see in my first picture.

In my second picture I see a host of the Christian women of America and a host of the women of India. The world, too, is there and it says to the Christian women: "Be wise! Let India alone! Let her women stay in ignorance. They are happy as they are. Do not disturb them. They do not want to be educated. They do not want to break away from caste. Their idols satisfy them. Their social customs are good enough." Their men say: "Teach our donkeys and stones first. They will learn before our women."

But the women of America say: "The women of India are our sisters. Before God their souls with ours are equally precious.

They need the Gift of God,—Salvation, Life. Let us obey the commandment of our Lord and send them the good news." And the women of America say: "Let us give them as God has given us the best that we have. Let there be no distinctions of color or race. In Christ we all are one."

And so they have given freely. They have sent the best of their sons and daughters. She who had an only daughter did not say, "I cannot send my one, my only one," but the mothers said, "My best and my only ones are for the service of the Master."

The best for Christ! For India! That is the spirit with which they have given their children, their time, and their money. And as a result, what do we see in India to-day? Indian women being redeemed from the depressing and debasing shackles of caste, social customs, ignorance and idolatry.

Even fifty years ago, how little was being done by any country to alleviate the physical ailments of Indian women? Now in scores of places we see hospitals with trained staffs of Indian doctors and nurses. The American women have not been backward in helping to give Indian women the benefits of medical skill.

Are the American Christian women satisfied to-day to stop doing the work so well begun? They do not say it is enough. They say: "Our Indian sisters still need us. Their children and their orphans still need us." And so they will work generously, courageously, and unselfishly still to bring more quickly the day when all shall be one in Christ.

My pictures are before you. Christ is the impelling force in each. In each the leading thought is alike.

"The Gift of God," *Salvation*, is for all alike—for India as for America.

The women of America have made it possible for the women of India to take the "Gift of God."

WHAT THE WOMEN OF INDIA ARE DOING FOR CHRIST.

(The last paragraph.)

By Dr. Gurubai Karmarkar.

DEAR sisters, many come to you with great hunger after God and His religion. Have you thought anything about it? Have you planned anything for it? "Sir, we would see Jesus," said some Greeks to the disciples of Christ. Some Indian women are coming to us and saying, "Ladies, we would see Jesus." Will you lead them to Christ? Will they see Christ in your doings? Will they see Him in your homes? In your house-cleaning, in washing and dusting, in your every household work, can others see Christ? What a responsibility rests on you and me! If you do not preach Christ, what will happen? Listen to what was said to Esther by her uncle:—Put yourself in danger. If need be, let the king take your life. "For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish. And who knoweth whether thou art not come to the Kingdom for such a time as this?" Sisters, who knoweth whether you are come to Christ's Kingdom for such a time as this?

FINAL MESSAGES.

THE underlying thought throughout the Centenary Celebration was for the future. A letter from the American Board, of which this was the theme, made a profound impression at the celebration. It was translated into Marathi and formed the text for earnest New Year meetings of consecration throughout our mission area. We reproduce this letter in full.

Of the memorable addresses at the final meetings of the celebration at Bombay and Ahmednagar we here print selections from two, that of Rev. N. V. Tilak of Ahmednagar, and that of Pres. Capen of the American Board.

The American Board of Commissioners for Foreign Missions.
September 17, 1913

TO THE INDIAN CHRISTIANS
in the Marathi Mission of the American Board.

Dear Brethren :

Upon this significant occasion, when together we turn our thoughts backward over the century past and see what marvels God has wrought, and forward to the century to come and see the unfinished task that lies before, we of the American Board send Christian greetings.

Into an uncongenial and even hostile atmosphere the first American missionaries to India entered in 1813. Against persistent opposition kept alive by a bitter prejudice, they contended. Undaunted by the hostility of those whom they would benevolently serve, ready to lay down their lives that those in need might be made to comprehend the nature of the blessing they offered, confiding in the irresistible power inherent in the message of redemption for the whole of man which had been committed to them, the early missionaries and their Indian Christian colleagues adhered to their loyalty to Jesus Christ, repaying harshness with love, and abuse with blessing, until all classes began to see in their faces, understand from their words, and read in their lives, the story of a new life.

When, in this service, men and women fell at the front, others moved by the same love and sustained by the same divine power, came forward to take up the task ; while thousands in America, who had never seen and never would see India or her people, with much sacrifice

and with unceasing prayer, freely gave in the name of the Christ that India might be blessed.

We come now to the end of the century of sacrifice and service of American missionaries and Native Christians in India, and naturally we glance backward over its years and inquire what has been accomplished:

1. Opposition has ceased. No longer are the missionary and the Indian Christian hated or feared; and thousands who are not Christians regard them as their true friends and trust them. They are understood by officials and non-officials, and their work is recognized as beneficial to the life of India and the welfare of her people.

2. There have been widely and permanently established, well-known and highly appreciated institutions, such as schools, hospitals, printing establishments, etc., whose beneficent character is universally acknowledged. Many of these institutions have come to be regarded as essentially Indian, forming an integral part of the best life and thought and hope of the country.

3. There have been raised up a vast number of devoted, able Indian leaders, who, partaking of the spirit and consecration of Jesus Christ, now far outnumber the missionaries and hold positions of conspicuous leadership in the church and school and in society. Many of these are not one whit below the missionaries in ability, education and devotion.

4. The Christian Church has been planted throughout wide areas in India, filled with a large and devoted Indian membership, and standing before the Indian communities as the body of Jesus Christ, a light shining into the darkness, a voice crying in the wilderness. This church is not American or Western, but Oriental and Indian, representing a gospel that sprang from an Oriental Christ Who is as well adapted to the East as to the West.

5. It has been definitely established that it is no part of the purpose of the missionaries or of the American Board to control the Indian Christians in their religious organizations after they reveal a capacity to govern, support and propagate the Church and the institutions for which it stands. The missionaries and the societies of the West are endeavoring to help India plant within her fertile soil the seeds of the true Church of Jesus Christ and its numberless institutions of charity, pity, beneficence and righteousness. As these seeds come to fruitage, we of the West participate in the joy of the harvest, but know the satisfaction of reaping must belong to the sons and daughters of India.

To the Indian Christians, through the century of Christian struggle, service, and triumph, has come a new strength and increased wisdom. The churches are officered with Indian pastors, evangelists and teachers, and their children have received a degree of Christian education that

gives them a poise and courage unknown in the earlier history of the Church. There has been a rallying of the churches of the Marathi Mission in the organization of the Aikyas in the districts, and the general Aikya that considers the work of the entire Church. All this is profoundly inspiring to those who have sacrificed and prayed for this work. A notable beginning has been made, which promises much for the century to come.

Has not the time arrived to consider more seriously the question of the aggressive independence of the Indian Church? Is it not possible that the Indian leaders, animated by the same devotion and spirit of loyalty to Jesus Christ that led Hall and Judson and Rice—and hundreds like them during the century—to turn their backs upon home and friends and the comforts of a Western civilization, and to face death in an unknown land and among a hostile people, may catch anew this spirit of the Master and give themselves in a new Christian consecration to the salvation of their own people?

Thousands of India's misguided religious devotees subject themselves to a long life of hardship and physical pain that they may serve their gods: how much more joyous to give one's self to a life of Christian sacrifice, that the light of divine truth may shine into every dark heart in all that great country!

Under the impulse of such a sacrifice and such a service upon the part of tens of thousands of India's servants of Jesus Christ, the Church would move forward with irresistible power, and against it the gates of hell could not prevail. A burning passion for souls, manifested with the living gentleness and self-forgetful love to Jesus, breathing through the lives and living in the devotion of the membership of the Church, would in itself constitute the beginning of the Kingdom of God, and be but the foretaste of its final victory. A Church thus constituted and thus led would call for no financial help from fellow-Christians across the seas, but would take pleasure in its independence as it continued to multiply itself in numbers and in strength.

The Christians in India can hardly imagine the satisfaction this would bring to the Christians of America who have, for a century, given with the expectation and the prayer that speedily the Church of Christ in India would become an independent, self-supporting and self-extending Church. The constituency of the American Board looks with keen satisfaction upon some one hundred and thirty-five independent and self supporting Kumiai churches in Japan and Korea, all growing out of the work of its mission to Japan, begun a little more than forty years ago. These churches have their own missionary society and are aggressively pushing Christianity among their own people in Japan and Korea. The triumph of our work is when the indigenous churches assume responsibility for their own work and organize and push the work among their own people. Experience has shown that so long as

a Church in the East is dependent for control or support upon the West, it never comes into its rightful strength or becomes the force for righteousness in the country into which it ought to grow.

The American Board believes that God is ready to pour out upon the churches of India a blessing that there will hardly be room enough to contain, if only the churches are ready to make unitedly the necessary sacrifice.

The value of Christian education has been clearly demonstrated. The educated Christian young man or woman can always find a place in which to serve his country and his people. The more widely Christian education can be given to the children of the Church, as well as to those outside, the more speedily will come the triumph of our Lord over the evils of the world. What is true of the Church with reference to aid from abroad is equally true of schools. These are institutions of the Church and so should belong to and be a part of the independent self-supporting Native Church.

For the accomplishment of these great results, careful organization is imperative, that everything be done decently and in order. The spirit of unity and co-operation is essential; the spirit of brotherly love and mutual confidence; the spirit that was in Christ Himself. This task calls for the spirit of tireless endeavor that recognizes no weariness or discouragement, knowing that all power in heaven and on earth was given to our Lord, and that He will be with His true disciples to the end of the ages.

Our dear brethren in India, let us together arouse ourselves for this new century of Christian effort and sacrifice and faith beyond what we have ever before experienced or even dreamed, confident that God Himself will be our strength and our victory.

The Christians of America, and especially those connected with the American Board, desire so to co-operate with you that the work and the triumph shall be yours. We are ready to do all in our power to make possible a masterful, forward movement towards an aggressive, persistent, Christian campaign, that shall not cease until all India believes in Jesus Christ. Can we not hear God Himself speaking from the clouds of heaven to the Christians of India, that they "Go forward and possess the land of promise?"

On behalf of the American Board of Commissioners
for Foreign Missions,

EDWARD MacARTHUR NOYES,
Chairman Committee on India.

JAMES L. BARTON,
Foreign Secretary.

THE FORWARD LOOK.

By Rev. N. V. Tilak, *Professor in the Ahmednagar Theological Seminary and Marathi Editor of the Dnyanodaya.*

WE have, up to now, looked into the hundred years' history of the Mission and have found out how the Indian Church in this part of the country came into existence and flourished mainly through the efforts of the Mission. We are delightfully surprised to find how God takes hold of an atom and develops it into a huge mountain. We have offered Him with earnest hearts our grateful praises. But if all things end here, this cannot, and will not, be satisfaction enough to our God, to our Country, to our Mission, to ourselves.

Will you not listen with me? Then you will hear a voice from Heaven; the voice that has filled the air since the hour we commenced these celebrations and long before that. The words of this voice are quite clear. They are: "What is next? What is the future of the rivers of living water flowing from within those of us who have faith in the Lord Jesus Christ? What are we going to do with the talents entrusted to us? What is going to be the outcome of the precious seed scattered by our Mission and other Missions in this land of faith and devotedness?"

The last century was justly the century of foreign missions; the next is ours; God Himself offers it to the Indian Christian Church. What we call man's history is in fact a history of God's plans for man. We all know the verse, "In the fulness of time God sent His only begotten son." This fulness of time means nothing else but God's preparing the world to receive Jesus. The Greeks, with their philosophy and speculation and with their passion for fine arts, had been deprived of their nest and sent abroad to awaken the dormant heads and hearts of men everywhere; Rome was the mistress of the world, and as such she had united it so far as her scepter could unite and had made communication easier; the elect of God, the Jews, with their theism had scattered all over the world, invoking the only God, the one creator of Heaven and earth, in the midst of the chaos of doubt and idolatry; and Palestine was crying day and night for the coming Messiah; even the wise men of the East, vaguely but faithfully, were looking forward for the advent of a world-Saviour. That was the fulness of time, in which God sent His only begotten Son into the world. This fulness of time was the voice of Heaven in the earth.

A century ago, when the people of the West decided to send missionaries and proclaim the Gospel of Jesus to men and women of the East, another voice from Heaven was heard, the voice that said:

"Ye people of the East, yours is the coming century." This voice still continues, it will sound clearer and clearer as time goes on. For us, too, the fulness of time is coming nigh. If one wishes to see what Jesus has accomplished in the East, one should observe the great changes which have taken place in the religious, social and political views and concerns of the people.

Look at the world, and you will be surprised to find that the East in every walk of life is trying to follow the ideals set forth by Christ.

When Jesus came into the world, Palestine was looking forward for the Messiah. Now the whole world consciously and unconsciously, and in certain cases concealing the consciousness, is following that Messiah. When Christ came into the world, the Romans had transformed many of its parts into one kingdom. But now over the kingdom of the modern, reformed Romans—the Anglo Saxons—the sun never sets, and it is in various ways binding the world together. When Christ came into the world, the Greeks had been sent forth to give a new trend to the thought of men. But to-day all the civilized and half-civilized nations are exchanging their letters and thoughts, and that, too, through the medium of a Christian language, the English. This is the new fulness of time that has come nigh. This decade and part of the last decade has shown signs of the awakening of the East. Half awakened though she seems to be, she is not going to be asleep again. She will be wide awake, she will stand forth, she will proclaim to the world that the next century is her own. She will claim it, she will possess it. Turkey, China and Japan are but so many limbs of the whole, and their movements indicate nothing more than the beginning of awakening. The whole is yet to be aroused. When it is aroused then the fulness of time is come and then the new century is ours.

But how? Let us first realize in our hearts that beyond any doubt the next century *is* ours. This conviction will make a great difference. The Greeks, the Romans, the Jews, the Spanish, the Musalmans had their own centuries. God had given them these. But they in the glory and enjoyment of the present lost the vision of the future and thus, after carrying out God's special plans for humanity and for His kingdom, they retreated. They simply contributed to hastening the new fulness of time to complete which God elected the New Romans, and called and separated many Pauls and Peters to lead the world onward.

But what next? Who may be those whom God will elect? It does not seem that He any more needs rulers to fulfil His great ideal for the world. He will elect those who have been thinking of Himself for centuries, He will elect Indian Christians, the sons and daughters of Hind, the land of faith, and of devotion, and of religious consciousness

India and the whole world has been searching for a mould into which the Brahman's intellect, the Kshatriya's valour, the Vaishya's

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wisdom, the Shudra's devotedness, the Out-caste's patience, the Anarya's simplicity, the Budhist's vigilance, the Jain's benevolence, and all the special virtues of all other classes of men may be cast into one glorious unit; India—and the whole world—has been seeking a mansion where can live and work hand in hand thinking East and acting West. This mould, this mansion, is nothing else but—the Church of Christ in India. This, too, convinces us that the next century is ours.

All the history and experiences of the Christian Church are ours. All true Christians of the West are praying for us, helping us, watching us. Of all the communities of India, we are increasing in numbers by strides. Our women are no more lagging behind, but are educated enough to keep pace with us. We find our children stronger and better in body and mind than ourselves. The bulk of our community is actually preaching the kingdom of God. Religion is the chief subject that engages our thought. Do not all these things indicate that the new century is ours?

To believe and to say that the coming century is ours is not the full answer of the query "What next?" To believe a thing and to see it, not as in a dream, but as real, are two different experiences. "Faith is the evidence of things not seen." Faith, which is not belief, but experience, gives self-confidence, which leads one to action. If we are standing on this stage of faith we have just opened our mouths to answer the query, "What next?" Are we prepared to do so? If we are, let us all unite and say to our God, that the coming century is ours, the Church, Missions, our own country, all are ours. With our money, with our men and women, we shall carry all responsibilities which are ours. Ours will be all success and all failure. Our God, our Mission, our country demand this assurance of us. Let us give it, and we shall have ended these Centenary Celebrations beautifully; we shall have given entire satisfaction to our Mission and to our many friends; we shall have done the will of our Heavenly Father. Once more, then, in all humility, giving all glory to God, let us all proclaim seven times that God Himself has given us the coming century and it is by all means ours, ours, ours, ours, ours, ours, decidedly ours

A MESSAGE FOR THE NEW CENTURY.

By Hon. Samuel B. Capen, LL.D., *President of the American Board.*

AT this impressive moment, at the close of these Centenary exercises, you have asked me to give a message for the century which is now opening. To put this briefly, I would say: Loyalty to Jesus Christ, to be shown by an even greater spirit of sacrifice and of service,

If I may refer to my own nation, what is it that has made her great? It is not our rapid growth in so brief a time from 3,000,000 to nearly 100,000,000 people. It is not our vast extent of territory, facing for thousands of miles the Atlantic and the Pacific oceans. Mere size does not necessarily make a nation great. It is not our great annual harvest or our mineral wealth; it is not our great factories, with an enormous output which we are sending everywhere; it is not our immense wealth which is increasing so rapidly. It is none of these material things, nor all of them together, which has made us really great, but what we have done as a Christian nation, standing for civil and religious liberty, recognizing the truth that we owe a service to the world.

The United States is a composite nation. We have received into our great area tens of millions of people from other nations, and all have brought something of good to us. The future American will be of many peoples, and the nation will be under obligation to all. But after I have said this, I believe every fair student of history will say that the greatest moral force, and that which has really made our nation great, came from the early settlers of New England who sought a home to worship God. Religion was the basis of those early commonwealths, and education was the handmaiden of religion. Their descendants scattered all over our northern territory, and made in turn great Christian commonwealths. They were a large factor in making possible the saving of the Union of the States in our dreadful Civil War. They have belted the nation with great Colleges and Universities from the Atlantic to the Pacific. All this has been done at great sacrifice and with a spirit of devoted service to others. The church and the school houses have been built upon the hill-tops and in the valleys of our fair land. And all this spirit of devotion starts consciously or unconsciously with the Man of Galilee. Sacrifice and service in His name have made Great Britain and the United States great among the nations.

Lloyd George, Chancellor of the Exchequer of Great Britain, said recently: "The great lesson of Christianity is this, you cannot redeem those who are below except by the sacrifice of those who are above. The task is a great and colossal one. It is a task our Master came here for, to lift the needy from the mire and the poor from the dunghill, and it is the Christian churches alone that can accomplish it." I ask you to notice the strength of this statement. The very centre of history is Jesus Christ, and the central verse in the Bible is this: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It matters not whether we can fully understand the meaning of His death; there are mysteries here deeper than any human mind has ever fathomed, but we know that somehow our future destiny is wrapped up in this great truth.

The religion of Christ, of which the cross is the centre and the symbol, was born in the East, accepted by the West, and now we of the West give it back again. India has many needs of things material, but her greatest need is Christ. With Him central in the thought of the nation, India's future will be glorious. It is impossible to conceive of the greatness of her possible power and influence, touching all Asia on one side and Africa on the other. Victory here will be victory everywhere. You will interpret with your power of contemplation the spirit of the Christ and make a great contribution to the world.

The way of complete and final victory is only by the way of the cross. Foreign Missions have made the cross stand out real in the life of the world. The things most worthy are achieved by sacrifice. Information is most valuable but that alone is not enough. It has been well said that, "What a man holds of truth does not count; what truth holds of a man is the real question." Nor is it enough to know of the success of the missionary enterprise, nor would it be enough to have better leadership. The sacrifices of others touch us for a moment, but if men have not been touched by Christ's sacrifice, human example will not count for very long. We must make Jesus Christ Master and Lord in all our lives. We must yield a sacrificial obedience to His will, we must consider our lives a trust for Him. Not until we are willing to work and give sufficiently so that it will be a real sacrifice and costs something, shall we be able to perform the task that is committed to us. It was not an easy thing for Christ to redeem the world, nor has the work thus far accomplished been carried on in an easy way. All the gains thus far have been through sacrifice, the way of the Cross. Let us join the number of those who are willing to give themselves, their time, their means, their pleasure, that Christ may be quickly known in all the earth.

The opening of this second century of modern missions is a glorious opportunity for the Indian Christian Church. With us in the West there has been a great awakening in missionary interest and enthusiasm, and the next ten years are big with great issues. The hour has struck for the Indian Christian Church to meet this opportunity with a greater spirit of consecration and with a more earnest purpose to win India for Christ. More and more responsibility is to be laid upon you. In the nineteenth century, the steamship and the cable and the missionary made the whole world a neighborhood; the twentieth century must make the world a great brotherhood, all the nations members of one family of God. There must be a New East to match a New West. May you have a great vision and a great passion to win India for Christ! We of the West will be with you with our help and our prayers. May God help you to plant the cross and flash the light that streams from it into all the valleys and the plains in all your broad and glorious India.

MISSION RECORDS
for 1913.

OFFICERS OF THE MISSION FOR 1914.

Chairman :—Rev. Edward Fairbank, m.a. - Vadala, via Vambori, Ahmednagar Dist.
Secretary :—Rev. William Hazen, m.a. - Byculla, Bombay.
Treasurer :—Rev. A. A. McBride, b.s., s.t.b. - Sholapur.

MISSIONARIES OF THE AMERICAN MARATHI MISSION.

Year of Arrival.	Name.	Address.
1863	Mrs. H. J. Bruce -	Panchgani
1871	Mrs. Richard Winsor -	Sirur, Poona District
1874	Rev. Robert A. Hume, M.A., D.D.	Ahmednagar
1882	Mrs. R. A. Hume -	„
1875	Rev. Wm. O. Ballantine, M.D.	Rahuri, Ahmednagar District
1885	Mrs. W. O. Ballantine -	„ „
1875	Rev. Lorin S. Gates, B.A. -	Barsi
1875	Mrs. L. S. Gates -	„
1885	Miss Emily R. Bissell -	Ahmednagar
1886	Mrs. J. W. Sibley -	Wai, Satara District
1886	Rev. Henry Fairbank, B.A., B.D.	c/o. A. B. C. F. M., 14 Beacon St., Boston, Mass.
1894	Mrs. H. Fairbank, B.L. -	„ „
1887	Miss Anna L. Millard -	Bombay
1890	Miss Jean P. Gordon -	Wai, Satara District
1890	Miss Belle Nugent -	Satara
1892	Mrs. H. G. Bissell -	American Board, 14 Beacon St., Boston, Mass.
1893	Rev. Edward Fairbank, M.A. -	Vadala, via Vambori, Ahmednagar Dist.
1893	Mrs. E. Fairbank -	„ „
1893	Miss Esther B. Fowler -	Sholapur
1897	Miss Mary B. Harding -	„
1900	Rev. William Hazen, M.A. -	Bombay
1900	Mrs. William Hazen -	„
1901	D. C. Churchill, B.Sc., M.E.	Ahmednagar
1902	Lester H. Beals, B.A., M.D. -	Wai, Satara District

MISSIONARIES OF THE AMERICAN MARATHI MISSION

(Continued.)

Year of Arrival.	Name.	Address.
1905	Mrs. L. H. Beals, B.A., M.D.	Wai, Satara District
1903	Mrs. Theodore S. Lee, B.A.	Satara
1903	Miss Ruth P. Hume, B.A. M.D.	Ahmednagar
1904	Rev. Alden H. Clark, M.A., B.D.	,,
1904	Mrs. A. H. Clark, B.L.	,,
1905	Miss Edith Gates, B.A.	,,
1906	Miss M. E. Stephenson, B.A., M.D.	,,
1907	Rev. Robert Ernest Hume, Ph. D.	Bombay
1907	Mrs. R. E. Hume	,,
1907	Charles H. Burr, M.A.	Ahmednagar
1907	Mrs. C. H. Burr	,,
1907	Miss Clara H. Bruce, B.A.	,,
1907	Rev. Arthur A. McBride, B.S., S.T.B.	Sholapur
1907	Mrs. A. A. McBride, B.A.	,,
1908	Miss Elizabeth Johnson	Ahmednagar
1910	Miss Gertrude Harris	,,
1911	Miss Louise M. Wheeler	Sholapur
1911	Rev. Edward W. Felt, B.A. B.D.	Vadala, via Vambori, Ahmednagar Dist.
1910	Mrs. E. W. Felt	,,
1912	Miss M. Clara Proctor, M.D.	Ahmednagar
1912	Miss A. Eleanor Franzén, B.A.	Bombay
1912	Wilbur S. Deming, B.A.	Ahmednagar
1912	Rev. Richard S. Rose, B.A., B.D.	Bombay

David W. Winsor, Esq., Sirur, Poona District, gives voluntary help in the work of that station.

Miss Bertha Fulcher and Miss Morgan, Sholapur, are missionaries of the Zenana Bible and Medical Mission, and are engaged in work for Mohamedan women, in co-operation with the Sholapur Station.

Missionaries whose American addresses are given will be in America for at least the first part of 1914.

PERSONAL RECORD OF THE MISSION.

NO new recruits have joined the Mission during the year. Neither have there been any losses through death. As the year closes, Dr. and Mrs. R. E. Hume are leaving us to take up work in Union Theological Seminary, New York, where Dr. Hume has been appointed the successor of Dr. Knox. So the number of our missionaries is less now than at the beginning of the year. Dr. and Mrs. Hume, with their two children, sail from Bombay on January 13th, 1914. While saying good-bye to these fellow-workers with very deep regret, we would wish them God-speed in the new work, so important to the cause of missions, to which they are going.

Furloughs.

Rev. and Mrs. Henry Fairbank left for their furlough at the end of the year, sailing from Colombo on December 27th.

Returning Missionaries.

Dr. and Mrs. W. O. Ballantine and Miss Edith Gates returned from furlough in October, landing in Bombay on the 15th. Rev. and Mrs. Edward Fairbank were obliged to go to America during the year for a critical operation. They sailed on May 17th and returned on October 17th.

A Marriage.

Rev. Edward Felt and Miss Rachel Coan were married at Mahabaleshwar on April 11th.

ACKNOWLEDGMENTS.

THIS year again we are deeply indebted to Miss Emily C. Wheeler for her help in securing supporters for orphans in our schools; and to Rev. F. M. Peloubet, D.D., for his gift of copies of "Notes on the International Sunday-school Lessons."

We wish to thank Rev. R. B. Douglas of the United Free Church Mission, and Rev. D. B. Updegraff of the American Presbyterian Mission for series of lectures given in the Theological Seminary at Ahmednagar; and Professor J. B. Knight of Poona for counsel and help in agricultural matters.

We would also express our appreciation of medical services rendered by the following:—Major E. Maddock I.M.S., of Ahmednagar; W. J. Wanless, M.D., and C. E. Vail, M.D., of Miraj; Rutter Williamson, M.D., and Miss Rose Greenfield, M.D., of Poona; Miss Smith, M.D., of the Lady Dufferin Hospital in Sholapur: and Dr. Gokhale of Sirur.

The Mission extends its hearty thanks to the many friends who have helped during the year by special gifts. Some of the gifts sent through the American Board, and already acknowledged in the *Missionary Herald*, do not appear in the following list.

SPECIAL DONATIONS AND GOVERNMENT GRANTS.

BOMBAY.

RECEIVED BY REV. AND MRS. WILLIAM HAZEN.

For Byculla School:

	Rs.	a.	p.
Government Grants	4,697	0	0
Miss Wheeler, for many donors	9,871	8	0
Mr. and Mrs. Knight	120	0	0
Misses Scudder, by Mrs. E. S. H.	183	10	0
Christian Herald	29	8	0
Peace Dale, R I.	153	7	0
Ministering Children, Providence	44	10	9
C.E. Soc'y, Wilson, Conn.	92	7	0
Miss K. R. Williams	274	7	0
Mrs. R. Syson	30	10	0
J. Tifft	29	13	0
Mrs. Alexander, by *Christian Herald*	14	12	0
Walnut Hill School	89	7	0
Mrs. Van Name	45	12	0
Through Mrs. E. S. Hume	106	10	3
Prof. T. E. Hazen	103	4	0
South Ch., Pittsfield	30	8	0
Miss Parkhurst	183	6	0
S. S., Clinton, Conn.	61	2	0
Mrs. J. L. Roberts	91	8	0
Rev. Doremus Scudder	76	4	0
Mrs. E. S. Hume (for Church seats)	804	10	3

For Colporteurs:

National Bible Society of Scotland	821	9	0

RECEIVED BY MISS MILLARD.

For Blind School:

	Rs.	a.	p.
Government Grant	2,528	0	0
Through Miss Emily Wheeler	1,500	0	0
Mr. Motilal Dayaram	55	0	0
Mrs. Sireer	5	0	0
Mrs. Narotamdas Goculdas	5	0	0
Miss Caruthers	112	0	0
Through Mrs. Ponsford	9	0	0
Chemiarsky Brothers	150	0	0
Washington, D.C.	91	0	0
Evanston, Illinois	9	0	0
Ratan Tata, Esq.	25	0	0
A Friend	35	0	0
Through Miss Patton	90	0	0
Mrs Flower	5	0	0
Jhansi Y.W.C.A.	10	0	0
Miss Gurney Smith	15	0	0
Miss Lillian Smith	92	0	0
Mrs. Stewart	8	0	0
School for the Blind, Columbus, Ohio	96	0	0
Through Miss J. R. Wingate	150	0	0
Mrs. Cate	45	0	0
Rehatsik Fund	60	0	0
Miss F. Simmonds	5	0	0
Mrs. Adams	10	0	0
Mr. Baker	10	0	0
Mr. Chothia	8	0	0
A. D. Wadia Trust Fund	200	0	0
Sir D. J. Tata	15	0	0
Mrs. Aston Street	10	0	0
Dr. Powell	40	0	0
Miss Bodman	10	0	0
Mrs. D. Davison	10	0	0
Sir Henry Procter	150	0	0
Mr. D. M. Inglis	20	0	0
W. S. Millard, Esq.	20	0	0
Sir J. Jeejibhoy	10	0	0
Hon. Mr. Justice Macleod	20	0	0
W. L Weldon, Esq.	50	0	0
Miss E. Eberhard	60	0	0
Prof. J. Nelson Fraser	5	0	0
Miss Anna Reed	30	0	0
Mr. Leonard Millard	30	0	0
Huntington S.S. Class	30	0	0
Old South Church S.S., Boston	135	0	0
Miss F. J. Dyer	15	0	0
Subscription book Collections	1,871	0	0
Government Grants for Day Schools	930	0	0
Miss Jones for Bible Woman	110	0	0

RECEIVED BY MISS FRANZÉN.

	Rs.	a.	p.
Miss Wheeler	686	0	0
Dr. and Mrs. J. E. Abbott	6,122	0	0
Mrs. Meding	28	15	3
Mrs. R. D. Van Name	76	3	0

AHMEDNAGAR.

RECEIVED BY DR. R. A. HUME.

	Rs.	a.	p.
Government Grants	372	0	0
L. W. Felter	366	9	0
Miss C. R. Duffett	45	9	0
,, Bodman's S. S. Class	29	7	0
Gilbert Finlay	22	0	0
H. L. Gray	121	15	0
Boys' Brotherhood, Pilgrim Church, Seattle	152	10	0
Miss J. P. Williams	914	15	0
Mrs. E. C. Burgin	91	4	9
,, T. G. Emory	183	0	0
United Church, S.S., New Haven	182	15	0
Dr. A. A. Blackman	92	1	0
Miss O. C. Douglass	76	8	0

	Rs.	a.	p.
Mrs. Goddard's, S.S. Class	91	4	0
J. C. Macdonald	30	0	0
Mrs. Julia Ayres	457	1	0

RECEIVED BY MRS. R. A. HUME.

For Bible Women:

	Rs.	a.	p.
Mrs. Emma Parish	180	0	0

For Education of Girls:

Bradford Academy	75	0	0
Miss Sarah Stevens	60	0	0
,, Carrie King	45	0	0
Through Miss Wheeler	725	0	0

For Alice House and Chap. in Home:

Mrs. W. H. Haile	1,200	0	0

RECEIVED BY REV. A. H. CLARK.

	Rs.	a.	p.
Government Grants	577	8	0
Mr. & Mrs. Heathfield	59	7	0
Mrs. Buffington	30	10	0
Mr. Youngsbury	15	0	0
,, Kendall	76	8	0
A. S., L. S., & H. S.	447	11	0
Bible Society	156	0	0

RECEIVED BY D. C. CHURCHILL, Esq.

	Rs.	a.	p.
"Friend at Home"	1,065	0	0
W. A. Bowen	307	6	0
Dr. & Mrs. Abbott	13,550	0	0
Do.	4,500	0	0

RECEIVED BY C. H. BURR, Esq.

	Rs.	a.	p.
Government Grant for High School	4,500	0	0
,, ,, Sir D. M. Petit Industrial School	5,591	0	0
,, ,, Weaving School	3,881	0	0
Miss Wheeler for Harris Hall	1,066	0	0

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	Rs.	a.	p.
Mr. W. V. Small	30	0	0

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	Rs.	a.	p.
Mrs. S. T. Cooper	305	6	0
,, Demerest	18	0	0
"A Friend"	450	0	0
Miss Wood	7	11	0
,, Parker	2	15	0
"A Friend"	5	0	0
Miss C. L. King	30	6	0
E. Douglas	15	4	0
Crosby bed	122	6	0
Hallock Memorial	45	15	0

RECEIVED BY MISS EDITH GATES.

For Ahmednagar Girls' School:

	Rs.	a.	p.
Government Grants	3,417	8	0
Miss Wheeler	2,492	4	0
Mrs. E. F Hepburn	83	6	0
Asbury Park Church	61	4	0
Mrs. McDougall, Montreal, Canada	429	14	0
Dr. Grieve	49	0	0
Bridgeport, Conn.	61	7	0
Mrs. Whittemore	306	4	0
Miss M. E. Moore	2	0	0
,, Hastings	60	0	0
,, Sharman	60	0	0
Johnson, Vermont	15	4	0

For Lace Makers:

Miss Wheeler (Special)	45	12	0

RECEIVED BY MISS C. H. BRUCE.

For the Farrar Schools:

	Rs.	a.	p.
Mrs. W. F. Hale	30	10	0

RECEIVED BY THE JEUR COMMITTEE.

	Rs.	a.	p.
Rev. S. R. Modak	123	9	0
National Missionary Society, Women's Branch, Ahmednagar	70	0	0
Rev. Dr. Abbott	250	0	0
The Beatrice Church, U.S.A.	360	0	0
The people of Wadagaon Gupta	8	0	0
Mr. Balkrishna Patel, Wadagaon Gupta	2	0	0
Mr. Manohar G. Waghachoure.	5	0	0
The people of Jeur	5	0	0
The people of Pimpalgaon	1	0	0
Rev. B. P. Umap	10	0	0
H. D. Heathfield, Esq.	12	0	0
Rev. Dr. Hume	11	0	0

RECEIVED BY THE KOLGAON COMMITTEE.

	Rs.	a.	p.
Rev. S. R. Modak	110	0	0
Prof. J. B. Knight	120	0	0
Rev. T. Nathoji	4	0	0
The Christians of Kolgaon	5	0	0
Rev. Sailes	30	10	0
Mrs. Laxmibai Hiralal	5	0	0
Rev. R. A. Hume, D.D.	25	0	0
,, A. H. Clark	25	0	0
Mr. M. D. Barday	10	0	0
Rev. Dr. Abbott	50	0	0
Mr. P. C. Chakranarayan	10	0	0
Shet Tukaram Jawaji	25	0	0
Mr. V. G. Kale	10	0	0
,, B. N. Athavle	15	0	0
Mrs. Datta	10	0	0
,, T. B. Adhav	10	0	0
Mr. V. K. Koshe	2	0	0
Miss T. Koshe	1	0	0
Mr. J. C. Chakranarayan	2	0	0
,, Aru	5	0	0
,, Shedage	1	0	0
,, Sakarkar	2	0	0
Miss F. G.	5	0	0
Mr. R. A. A.	5	0	0
,, Sangle	2	0	0
,, P. Karmarkar	1	0	0
,, A. Gaikwar	1	0	0
,, Paul	2	0	0
,, A. King	2	0	0
,, A. E. B. G.	3	0	0
,, Raju Babaji	5	0	0
,, Rewappa Sidappa	10	0	0
Guru Mallappa Kothiwale	5	0	0
Mr. Appayanna Khandare	5	0	0
,, Rajappanna Hatarote	5	0	0
,, Babaji Viragonda	5	0	0

	Rs.	a.	p.
Mr. Balappa Sandage ..	3	0	0
,, Marutirao Rawan ..	1	0	0
,, Yamanaji Jinagar ..	2	0	0
,, Faijudin ..	15	0	
,, N. Davar .	10	0	
"A Friend" ..	2	0	0
Mr. Madhavrao Chaware .	1	0	0
,, V. K. Joshi .	1	0	0
"A Friend" .	1	0	
Mr. Jafar Mahamad	5	0	
Four Friends ..	5	0	
Shet Tukaram Jawaji, J.P. ..	15	0	0
Mr. M. D. Barday	1	0	
,, S. N. Atre	1	0	
G. S. C.	1	0	0
"A Friend"	1	0	0
Mr. S. Paul	2	0	0
,, D. Ponsford	2	0	0
,, Kashinath R. Mitra	5	0	
"A Friend"	2	0	0
Dr. Gowande	3	0	
Mr. T. Buel	2	0	
,, M. K. Uzagare	2	0	

VADALA.

RECEIVED BY REV. E. FAIRBANK.

	Rs.	a.	p.
Government Grants .	1,617	0	0
Miss Wheeler ...	914	13	0
Joy Prairie, Ill. ...	61	0	0
Danvers ...	166	13	0
Lincoln ...	254	12	0
Springfield ...	244	5	0
Newton Centre ...	76	6	0
Mt. Vernon, N.H. ..	152	13	0
Mr. Packard ..	152	8	0
Real Folks ...	76	4	0
Miss Wiggin ...	152	8	0
Westboro ...	320	10	0
Broadway Tabernacle ...	183	0	0
Famine Relief ...	91	8	0
Church of the Pilgrims ...	92	2	0
Mrs. Lynde ..	153	0	0
D. S. Bennett ...	152	8	0
Greenwich ...	41	3	0
A. C. James .	6,102	2	0
Miss Snell ...	60	13	0
Miss Georgia Fairbank ...	98	5	0
Bible Society, Scotland ...	111	2	0
Aurora S.S. Home Department ...	183	4	0
A. S. Hebard, S.S. Class ...	61	8	0
Miss Peppard ...	38	0	0
Miss Munger ...	45	7	0
W. I. Lowe ...	30	6	0
Mrs. Caskey ...	15	0	0
Dr. Kilham ...	61	0	0
Amherst Ladies ...	29	10	0
Mrs. Appleton ...	60	0	0
Miss Cutler ...	120	0	0
Morristown ...	30	0	0
Mrs. Bates, Mrs. Choate, and Miss Merrill ...	152	3	0
E. P. Johnson ...	36	13	0
Christian Herald ...	73	0	0
The Misses Green ...	106	11	0
Mrs. Selain ...	92	0	0

RECEIVED BY REV. E. W. FELT.

	Rs.	a.	p.
Government Grants ..	730	0	0
Miss Wheeler .	663	11	0
Mrs. A. V. Felt ...	44	8	0
Rev. W. A. Brown ...	30	6	0
Rev. Frank Scribner ...	15	0	0
R. M. Spinner ...	3	0	0
J. Richardson ..	3	0	0
Dr. H P. Howard ...	30	10	0
Rev. Horace F. Ferry ..	76	0	0
Messrs. Dyer, Ford, W. O. Houghton, R. F. Beals, Geo. McClintock, and B. S. Peck ..	305	3	0
Mr. Frank H. Dewey ..	15	0	0
Mrs. Cornelia Clearwater ...	15	0	0
Mrs. C. Callowhill ...	5	15	0
Miss May E. Howard ...	15	3	0
Mr. E. F. Hunter ...	75	15	0
Rho Kappa Society ...	250	0	0
"A Friend" ...	60	10	0
Rev. Geo. Bevans ...	30	10	0
Mrs. Waterous and S.S. Class.	88	10	0
Miss Louise Fisher ..	15	0	6
Mrs. Harrington ..	30	10	0
Prim. Dept. S.S., Galva, Ill. ...	29	9	0
Prim. Dept. S.S , Central Ch., Galesburg, Ill. ...	35	8	0
A. P. Zetterburg, Wm. Armstrong, and W. Whipple ..	14	8	0
S.S., Chicory Corners, Paris, N.Y. ..	30	8	0

RAHURI.

RECEIVED BY
DR. W. O. BALLANTINE.

(*For 6 months ending Dec. 31, 1913*).

	Rs.	a.	p.
Mrs. Dunbar ..	61	6	0
,, Hayes ..	30	10	0

SIRUR.

RECEIVED BY MRS. M. C. WINSOR.

	Rs.	a.	p.
Miss Wheeler for Orphans	1,962	0	0
Auburndale Famine ..	30	0	0
Beverly Dane St. Church..	123	0	0
Gloucester Trinity Church ..	153	0	0
West Wareham ..	51	0	0
Mrs. Brewster ..	45	0	0
New York *Christian Herald* ..	213	0	0
Mrs Fay Spokane ..	45	0	0
Bible Society for one Bible Woman & one Colporteur ..	120	0	0
New York *Christian Herald* ..	450	0	0
,, *for Half Year* ..	189	0	0
From Moocherd Frere Town, one of our African Boys ..	8	0	0
Rev. H. Linwood Hartwell ..	75	0	0
Mrs. Pallister ..	75	0	0
,, Jennings ..	60	0	0
"A Friend" ..	90	0	0
W. B. M. Special ..	114	0	0
Medway ..	30	0	0
Mrs. Russ ..	150	0	0

SATARA.

RECEIVED BY MISS NUGENT.

	Rs.	a.	p.
Government Grants	718	0	0
Miss Wheeler	708	11	0
"A Friend"	5	0	0
Mrs. Lee's Poor Fund	12	0	0
,, Abbott	30	0	0
,, Lee	110	0	0
Westchester	60	0	0
Chatterton Hill	30	0	0
Toronto friends	64	8	0
Scarsdale	75	12	0
Mr C. S. Campbell	130	0	0
,, Wm. Burnside	60	0	0
Mrs. Gates (Dr. Keskar's Scholarship)	36	0	0
Mrs. Withall	69	1	0
Capt. Agnew	65	0	0
Miss Flint	60	0	0
,, Graham	15	3	0

RECEIVED BY MRS. T. S. LEE.

	Rs.	a	p.
Westchester Special	1,024	10	0
Hope Church, Springfield	30	0	0
Mrs. S. I. Cooper	300	0	0
Chatterton Hill C. E.	30	0	0
A. I. C. Springfield	75	0	0
Westchester Church for Parsonage	3,000	0	0
For Hiwale House from friends through S. H. Lee, etc.	817	0	
Salisbury, Ct.	15	0	0
Westchester Church	288	0	0
Wellesley	75	0	0
W. S. Lee	30	0	0
White Plains, C. E.	75	0	0
New Haven City Mission	15	0	0
Miss Schlesinger	30	0	0

WAI.

RECEIVED BY MRS. SIBLEY.

	Rs.	a.	p.
Miss Wheeler	1,286	1	0
The People's Church, St. Paul	156	7	0
Cong. S. S., Chatham, Ohio	59	15	0
Miss F. C. Frazer	18	5	0
Birmingham Church S. S., Toledo	14	2	0
Mrs. Pike, Seattle	61	0	0
,, Dunwoody, Minneapolis.	304	13	3
,, Evans, Vevey, Suisse	74	3	3
Miss Spalding, Boston	89	4	9
,, Minnie Kittredge, N. Y.	91	11	6
Plymouth Ch. Minneapolis	91	11	6
Dr. L. H. Grieve, New York	150	0	0
J. W. Gordon, Esq., Hamiota.	61	6	0
Mrs. Holman, Ann Arbor	76	10	6
Miss A. Abbott, Vevey, Suisse.	29	11	6
Mrs Bozanquet, England	74	1	7
By Rev. R. B. Douglas from Leper Fund	276	0	0
Mrs. Kate Gordon, Detroit	76	5	0

RECEIVED BY MISS GORDON.

	Rs.	a.	p.
Government Grants	1,144	0	0
Miss Douglas	30	0	0
,, Cochrane	15	0	0
Mr. & Mrs. Henwood	75	0	0
Through Mrs. Lee	300	0	0
Leicester Branch	15	0	0

RECEIVED BY DR. & MRS. L. H. BEALS.

	Rs.	a.	p.
From C. W. Loomis, Binghamton	366	9	0
Their Excellencies, Lord and Lady Willingdon	50	0	0
Mrs. A. H. Thorndike, Yonkers	15	3	0
,, R. Wrightman, Toronto	76	10	0
Mr. Chitole, Headmaster, Wai.	5	0	0
,, Satarawalla, Mahabaleshwar	15	0	0
,, J. E. Oldham	80	0	0
Ann Arbor, Y. P. S. C. E.	106	14	0
Mr. & Mrs. Fairbank	75	0	0
Miss M. Harding	25	0	0
Wai Church	100	0	0
Miss E. Johnson	25	0	0
St. Paul's Auxiliary, Brooklyn	76	8	0
Ladies of College Street Church, Burlington	59	12	0

SHOLAPUR.

RECEIVED BY REV. L. S. GATES.

	Rs.	a.	p.
Government Grants, for Schools	887	0	0
Miss Wheeler	687	7	0
Bible Society's work, colporteurs	264	0	0
Bible Society, for Biblewomen	276	0	0
Thomaston, Conn., ,,	45	12	0
Mrs. Lucy Case	45	5	0
Rev. J. B. Doolittle	121	14	0
W. H.	10	0	0
Through Rev. A. D. Ohol	71	10	0
E. H. Knight	15	4	0
Mrs. H. L. Ward	30	9	0
South Winsor, Conn.	45	15	0
Lulu Gates	90	2	3
Los Angeles	30	0	3
Sherburne, Vt.	18	5	0
Mt. Vernon, O.	61	0	0

RECEIVED BY REV. A. A. McBRIDE

	Rs.	a.	p.
Government Grants	1,497	0	0
Miss Wheeler	1,100	0	0
Mrs. Hosmer	137	4	0
Miss Warren	60	15	0
Miss Priest	45	14	0
Miss Nourse	61	0	0
Miss Palmer	61	1	0
Atlantic Church of Christ	15	6	0
Austin High School Class, '95	51	0	0
Miscellaneous Sources	222	10	0

RECEIVED BY MISS FOWLER.

	Rs.	a.	p.
Miss Wheeler	380	15	0
Sun Beams, C.E.	24	0	0
Mrs. Buffington, U.S.A.	91	11	0
Monson, Mass, U.S.A.	67	1	0
Framingham, Mass, U.S.A.	45	14	0
Providence, R.I., U.S.A.	143	10	0
Westfield, Mass., S.S.	82	8	0
Mr. Singi, Sholapur	50	0	0
Mrs. Northam, Mich.	14	12	3
Primary S.S., Westfield	29	13	0
Pro Christo, Brighton	14	13	0
Springfield, Mass.	24	0	0

	Rs.	a.	p.
Christian Herald ..	69	12	0
Friends, Mass. ...	368	14	0
Miss Cushman, Monson ..	30	0	0
Miss Burnett, Sholapur ...	10	0	0

RECEIVED BY MISS HARDING.

	Rs.	a.	p.
Miss Danetta Lowe ...	33	7	0
Miss Ruth Dyer, through Miss Emily Wheeler ...	7	6	0
Mr. Chas J. Eastwood ...	61	6	0
Mr. Robinson ...	14	14	0
Little Lake Sunday School ...	61	3	0
Brodhead Wis. Sunday School	29	10	0
Poona Teachers for Kindergarten ...	2	0	0
Miss A. H. Ferrey and Friends	45	8	9
Miss F. E. Thompson ...	125	6	0
Mrs. John Hartwell ...	153	0	0
Mission Band, Pittsfield, Mass.	150	0	0
Brahmin Woman .	0	3	0
Mrs. Henry Blodget and Friends ...	198	0	

I. GENERAL STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1913.

Name of Station or District	Indian Christian Workers.										Church Statistics									Educational Statistics.								Native Contributions.		Medical Work.	
	No. of Outstations.	When Established.	Population of Field.	Foreign Missionaries.	Ordained Preachers.	Unordained Preachers.	Teachers.	Bible-women.	Others.	Total Indian Christian Workers.	Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1913.	Adherents.	Average Attendance.	Sabbath Schools.	Sabbath School Membership.	Theological Seminaries.	Students for the Ministry.	Boarding & High Schools.	Pupils. Boys.	Pupils. Girls.	Other Schools.	Pupils. Boys.	Pupils. Girls.	Total Number under Instruction.	† For Christian Work.	For Education.	Number of Hospitals and Dispensaries.	Patients.
																												Rs. A. P.	Rs. A. P.		
Bombay City	1	1813	900,000	6	2	3	13	5	5	36	2	1	1	270	42	121	100	8	747	...		3	175	108	8	213	175	671	1,898 15 9	4,697 0 0	2	5,758
Ahmednagar City	3	1831	24,000	14	5	4	93	15	5	122	9	2	2	1216	33	1674	1500	17	1332	1	30	4	616	279	10	202	331	1458	1,290 1 8	6,149 0 0	1	8,871
Parner District	19	*	80,406	...	6	1	19	2	...	31	31	9	...	643	45	1063	465	19	471	...	...		...	...	17	281	100	381	1,026 10 6	271 8 9	...	..
Kolgaon ..	13	*	50,000	...	5	7	16	4	...	30	19	9	.	324	58	586	222	12	361	...	...	...	...	...	12	268	60	328	202 11 6	59 8 0	..	...
Jeur „ ..	9	*	18,000	...	2	...	15	2	2	21	12	6	...	410	20	763	285	9	337	...	...	...	...	...	9	227	54	281	171 3 3	.....	...	...
Vadala	30	1857	150,000	1	13	6	55	8	3	85	36	14	2	2341	247	4502	873	35	1089	...	...	3	174	66	34	606	411	1257	1,227 0 0	408 0 0	1	1,085
Rahuri .	26	1860	100,000	2	3	4	38	5	5	57	25	9	1	1021	107	1968	1068	28	1027	...	...	4	212	116	25	493	146	967	64 11 6	.....	1	5,688
Sirur	11	1841	80,000	1	3	2	12	7	2	26	6	4	1	491	80	1064	290	9	424	...	...	2	103	91	5	109	31	334	429 0 0	24 0 0	...	
Satara .	7	1849	150,000	2	2	6	17	3	4	32	2	2	1	118	16	297	110	6	387	...	...	1	68	28	6	161	76	339	748 0 0	57 0 0	...	.
Wai .	6	1842	80,000	4	1	3	20	3	3	30	2	1	1	82	6	173	92	11	437	..	...	1	41	33	10	167	121	362	574 5 0	18 11 0	1	15,351
Sholapur .	10	1862	200,000	5	2	5	35	1	3	46	5	5	1	779	23	1451	362	14	950	..	...	3	135	166	17	499	139	956	1,853 2 7	724 0 0	..	...
Barsi ...	6	1912	300,000	3	1	2	1	4	...	8	7	3	.	210	7	364	182	5	238	..	...	...	...	...	5	75	31	106	7 5 3	.....	...	...
Totals .	147	..	1,750,000	47	43	46	364	57	32	542	150	62	10	7021	684	14,317	6749	174	7777	1	30	21	1524	887	158	3301	1695	7437	9,580 6 0	12,408 11 9	6	36,753
* Totals for 1911 .	144	..	1,600,000	40	41	41	363	60	24	527	165	60	10	7699	382	6273	9126	192	7881	1	34	19	1393	768	152	3164	1631	6990	8,988 3 3	.....	..	...

* Work in these districts begun soon after the opening of Ahmednagar Station, in 1831.

† Not including contributions for the Centenary Fund.

II. CHURCH STATISTICS FOR THE YEAR ENDING DECEMBER 31st, 1913.

District.	Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the Year.	Communicants.						Baptized Children				No. of Catechumens.	Whole number of Christian Community.	Contributions during the Year, (not including those for Centennial Fund).		
				Received on profession during the Year.	Net Gain or Loss.	No. at the close of the Year.	Males.	Females.	No of Readers.	Baptized during the Year.	Received by Communion.	Net Gain or Loss.	No. at the close of the Year.			Rs.	As.	Ps.
Nagar Bombay City	Bombay	1827	Rev. John Malek	42	+36	270	142	128	256	26	29	-12	148	3	421	1,898	15	9
	Ahmednagar	1833	Rev. S. R. Modak & Rev. R. Sathe	27	+14	1035	415	620	909	26	1	+21	327	8	1370	1,184	13	9
	Ahmednagar 2nd	1892	Rev. B. P. Umap	6	+9	181	116	65	56	0	0	0	48	25	254	105	6	11
Parner	Parner	1856	Rev. B. S. Hivale	0	+ 6	31	18	13	7	1	15	+ 2	15	10	56	70	10	3
	Jambgaon	1879	Mr. R. R. Suryavanshi	5	+ 1	94	51	43	20	2	0	0	60	10	164	122	10	9
	Hingangaon	1888	Rev. B. D. Gaikwad	9	+11	81	43	38	25	5	0	+ 5	67	15	163	137	2	3
	Kanhur	1888	Rev. B. B. Gorde	0	- 4	69	41	28	10	0	0	+ 1	44	6	119	164	4	3
	Dhawalpuri	1892	Mr. J. B. Gaikwad	2	0	70	42	28	27	6	1	+ 5	40	14	124	70	11	0
	Hanga	1897	Rev. L. S. Hivale	13	+18	85	50	35	34	16	1	+15	44	5	134	212	0	9
	Nimbalak	1908	Rev. T. Y. Sonavane	13	+ 4	83	42	41	12	5	0	+ 5	51	15	149	91	4	9
	Astegaon	1908	Rev. B. P. Umap	1	+ 1	29	14	15	5	0	0	0	14	5	48	19	0	0
	Ches	1911	Rev. T. B. Gaikwad	2	- 2	71	41	30	13	2	1	+ 1	21	13	107	128	14	6
Kolgaon	Kolgaon	1857	Rev. V. C. Uzagare	20	-11	116	55	61	20	18	0	-55	47	47	210	93	12	0
	Khandala	1878	Rev. D. K. Uzagare	10	+ 7	41	26	15	9	9	0	-23	27	5	73	43	11	9
	Mirajgaon	1893	Mr. B. V. Bhosle	0	-12	39	16	23	14	0	0	-31	22	16	71	30	6	0
	Hivre	1900	Rev. D. K. Uzagare	7	-16	38	24	14	9	5	2	-19	15	22	75	53	12	0
	Valki	1900	Rev. D. K. Uzagare	21	+ 2	46	22	24	10	10	3	9	22	18	86	27	12	9
	Ralegaon	1913	Rev. V. C. Uzagare	0	+44	44	28	16	9	8	0	+17	17	10	71	43	15	9
Jeur	Shendi	1888	Rev. A. B. Kshirsagar	0	0	31	15	16	20	0	0	0	36	5	72	29	12	6
	Jeur	1888	Rev. B. P. Umap	0	- 2	70	47	23	40	0	0	0	52	3	125	28	12	6
	Vadgaon	1888	Rev. B. G. Bhingardive	0	-13	71	32	39	32	3	0	+ 3	60	4	135	39	0	6
	Pimpalgaon	1892	Rev. B. G. Bhingardive	13	+13	125	65	60	48	31	3	+20	107	6	238	46	0	6
	Bahirwadi	1896	Rev. B. G. Bhingardive	4	+ 2	77	42	35	32	4	1	+ 2	42	6	126	29	11	3
	Savedi	1901	The First Church, Nagar	3	+ 5	36	15	21	24	8	1	+ 8	30	2	68	27	9	3
	Chanda	1856	Rev. Pratapraо V. Gorde	11	+ 2	131	69	62	23	21	0	+21	69	26	226	77	10	3
	Pachegaon	1858	Rev. Krishnaji R. Hivale	1	-40	111	55	56	26	0	0	-28	44	14	169	34	2	9
	Dadgaon	1858	Rev. Tukaram S. Dethe	60	+51	398	199	199	70	32	15	+73	339	135	883	185	14	0

Vadala.	Shingva Talkai	1860	Rev. Prataprao V. Gorde	16	+10	203	106	97	20	21	1	+19	93	3	299	43	14	9
	Sonai	1861	Rev. Krishnaji R. Hivale	37	+24	129	79	50	22	19	14	+10	60	12	204	44	7	0
	Javkheda	1887	Rev. J. H. Gorde	25	+32	259	136	123	16	18	3	-94	131	338	728	38	14	6
	Vadala	1890	Rev. J. S. Rahator	0	-36	354	165	189	351	16	0	+58	158	80	542	437	12	9
	Mukindpur	1893	Rev. J. C. Salve	24	+24	79	41	38	8	38	0	+34	72	7	158	29	12	0
	Avhata	1896	Rev. J. H. Gorde	31	+27	180	95	85	18	21	4	+18	132	54	366	110	3	3
	Nevasa	1901	Rev. Jacob C. Salve	1	+41	134	63	71	10	7	0	+42	108	0	242	62	13	7
	Kharwandi	1902	Rev. K. R. Hivale	0	- 1	37	16	21	6	0	0	-2	21	2	60	28	5	0
	Kavathe	1903	Rev. Prataprao V. Gorde	8	+ 8	49	31	18	4	10	5	+4	39	10	98	23	13	9
	Pimpri	1911	Rev. B. M. Ankaipagar	27	+27	170	114	56	22	16	0	+11	57	175	402	108	8	6
	Tamasvadi	1912	Rev. Krishnaji R. Hivale	6	+ 6	110	53	57	3	9	0	+8	69	6	185	1	12	0
Pabal.	Khokar	1855	Rev. Apaji Bhosle	7	+ 1	67	35	32	14	2	2	-11	100	65	232	1	6	6
	Shingve Naik	1856	Rev. Vithoba Bhambal	28	+ 5	89	45	44	21	44	11	+15	113	1	203	0	9	2
	Rajale	1858	Rev. Govindrao Lokhande	14	-197	191	123	68	27	14	34	-174	68	6	265			
	Vaubori	1860	Rev. Ramayya Bandelu	6	- 1	83	51	32	27	13	1	0	96	12	191			
	Rahuri	1861	Mr. Rajaram Gorde	12	-20	260	138	122	150	20	15	-20	228	35	523			
	Kataral	1886	Rev. Ramayya Bandelu	0	+ 2	54	26	28	7	3	0	-1	31	0	85			
	Bahamni	1899	Rev. Ramayya Bandelu	20	+25	124	67	57	13	0	0	-38	27	2	153	5	0	6
	Baragaon Nandur	1900	Mr. Bhivaji Amolik	12	+12	77	45	32	10	8	0	0	30	4	111	0	6	0
	Belapur	1901	Mr. Trimbak Hivale	8	+ 5	86	38	48	22	17	1	+23	107	12	205	57	5	10
Sirur.	Sirur	1855	Rev. M. K. Amolik	39	+36	374	161	213	332	12	13	-1	260	175	809	399	0	0
	Pimpalner	1902	Rev. M. K. Amolik	0	- 1	20	13	7	5	0	0	0	21	20	61	12	0	0
	Palave	1908	Rev. R. K. Amolik	8	+ 7	67	42	25	23	0	0	-6	28	52	147	18	0	0
	Ranjangaon	1913	Rev. M. K. Amolik	33	+33	33	20	13	10	7	0	+7	7	7	47			
Satara.	Satara	1855	Rev. P. V. Makasare	16	+13	133	62	71	100	2	14	0	103	8	244	747	0	10
	Koregaon	1904	Mr. G. T. Gaikvad	0	- 4	15	6	9	15	0	0	0	32	6	53	6	9	9
Wai.	Wai	1872	Rev. K. H. Gaikwad	6	0	82	33	49	72	10	1	+4	65	26	173	571	5	0
Sholapur.	Sholapur	1864	Rev. T. S. Bhonsle	18	+18	654	300	354	409	10	8	+10	559	22	1,235	680	0	0
	Angar	1886	Rev. D. V. Bhambal	1	0	46	17	29	15	1	1	-3	33	6	85	12	6	5
	Madhe	1886	Mr. P. K. Ravade	2	+ 1	37	19	18	7	3	0	+2	10	9	56	5	10	0
	Shetphal	1886	Mr. P. K. Ravade	0	- 4	15	7	8	5	2	0	+1	15	0	30	2	5	6
	Sholapur 2nd	1901	Mr. B. A. Ohol	2	+ 4	27	10	17	20	1	0	-10	0	18	45	60	12	8
Barsi.	Dhotre	1874	Rev. V. R. Chandkar	0	0	68	31	37	23	0	0	0	50	0	118			
	Watwad	1875	Mr. Vithoba M. Dethe	7	- 1	119	56	63	40	9	0	+9	70	0	189	3	5	0
	Manjuri	1902	Mr. S. K. Sasane	0	0	23	10	13	10	3	0	-2	12	2	37	4	0	3
			Totals for 1913	684	+222	7,921	3,979	3,942	3,602	589	201	-58	4,807	1,589	14,317	8,515	5	11
			Totals for 1912	382	+359	7,699	3,831	3,868	3,720	326	191	-380	4,865	1,408	1,3972	8,988	3	3

NAMES OF SCHOOLS AND DISTRICTS	Number of Schools	Number of Pupils: Secondary: Boys	Secondary: Girls	Secondary: Total	Primary: Boys	Primary: Girls	Primary: Total	Special	Grand Total under Instruction	Received by Communion during year	Number of Christian Boys	Number of Christian Girls	Number of Non-Christian Pupils	Number of Boarding Pupils	Amount of Fees: Rs.	A.	P.	Amount of Government Grants: Rs.	A.	P.
Theological Seminary, Ahmednagar ..	1							30	30		30									
Union Training School, Ahmednagar	1	68		68	121		121		189		164		25	88				577	8	0
Mission High School, Ahmednagar ...	1	273	1	274	146		146	112	532		213	27	292	150	3,968	0	0	14,311	0	0
Girls' Boarding School, Ahmednagar	1		105	105	8	173	181	38	324	26		312	12	155	2,181	5	6	3,417	0	0
Mission High School, Bombay	1	75	29	104	49	44	93	14	211	23	95	82	34	167	4,697	0	0	4,405	0	0
School for the Blind, Bombay	1				22	20	42		42	9	21	19	2	42				2,528	0	0
School for Little Boys, Bombay	1				29	1	30		30		28		2	26						
Boys' Station School, Sirur	1	37		37	66	13	79		116	8	63		53	44						
Beverly Girls' School, Sirur	1		20	20		58	58		78	5		51	27	31						
Boys' School, Sholapur	1	36		36	56		56	8	100	4	59		41	67	812	9	0	1,067	0	0
Wordsmen Girls' School, Sholapur	1				1	84	85	18	103	9	1	102		95	242	15	0	656	0	0
Kindergarten Training School, Sholapur ...	1				34	39	73	25	98		27	60	11	20	450	8	6			
Bible Women's Training School, Nagar, ..	1							10	10			10								
Station and Common Schools:																				
Bombay	8				213	175	388		388		12	5	371		345	8	0	930	0	0
Ahmednagar	10				60	283	343	30	373		50	12	311					887	0	0
Parner	17				281	100	381		381		63	32	286		271	8	9	273	0	0
Kolgaon	12				268	60	328		328	5	27	26	275					598	0	0
Jeur	9				227	54	281		281	5	69	38	174					485	0	0
Vadala	37	71	7	78	709	470	1,179		1,257	42	661	185	411	125	408	0	0	2,247	0	0
Rahuri	29	39	18	57	666	244	910		967		130	69	768	165	98	8	0	2,600	0	0
Sirur	5				109	31	140		140		16	13	111					1,596	0	0
Satara	6	20	10	30	209	94	303		333	14	39	23	271	35	142	6	0	718	0	0
Wai	10				208	154	362		362		27	32	302	1	18	11	0	1,139	0	0
Sholapur ..	17				499	159	658		658	3	41	36	581					1,836	0	0
Barsi ..	5				75	31	106		106	7	4	5	97					136	0	0
Totals ...	178	619	190	809	4,056	2,287	6,343	285	7,437	160	1,840	1,139	4,457	1,211	13,632	15	9	39,250	8	0
Totals for 1912 ...	..	668	261	929	3,914	2,039	5,943	112	6,994	226	1,623	1,208	4,163	...	8,260	7	9	35,044	0	0

IV. STATISTICS OF MEDICAL WORK, 1913.

PLACES AND PHYSICIANS.	Number of New Patients.	Number of Old Patients.	Total Number of Patients.	Christians.	Hindus.	Muhammadans.	Others.	FEES.		
								Rs.	A.	P.
Bombay—Dr. Gurubai Karmarkar ...	2,508	3,250	5,758	4,230	878	237	413	1,977	11	0
Ahmednagar Dr. R. P. Hume and Dr. Proctor	.....	.....	8,871	.....	.....	.....	.....	1,103	0	9
Vadala—Vithalrao Ohol	.....	.....	1,085	.....	.....	.....	.....	.....		
Rahuri—Dr. W. O. Ballantine and Shripatrao Salve	.....	.....	4,012	.....	.....	.....	.....	101	8	3
Wai—Dr. and Mrs. Beals	6,412	8,939	15,351	1,739	12,651	961	.....	1,054	13	3
TOTALS ...	8,920	12,189	35,077	5,969	13,529	1,198	413	4,237	1	3

Mission "Joint Session," of Indian leaders and missionaries, a yearly gathering, in which many important matters are now decided.

The Aikya (Union of the Churches), 1911.

A Century in India

A Historical Sketch of the Marathi Mission
of the American Board of Commissioners
for Foreign Missions.

(AMERICAN MARATHI MISSION)

FROM 1813 TO 1913.

BY
WILLIAM HAZEN.

BOMBAY
Published by the American Marathi Mission.

November, 1913.

Printed by the Scottish Mission Industries Company, Limited, (T. Dobson Manager)
at Orphanage Press, East Street, Poona, and Published by Wm. Hazen, for the
American Marathi Mission, at Bombay.

To the Memory of the
noble American men and women
who have given their lives for India
in this Mission,
and of the
noble sons and daughters of India
who
at the call of the Christ
have left all and followed him,
this sketch of their joint labors
is
Reverently Dedicated.

FAC SIMILE, FROM MRS. NEWELL'S JOURNAL AT SEA, AUGUST 11TH, 1812.

My wicked heart is inclined to think it hard that I should be doomed to suffer such fatigue and hardship! But hush, my wayward passions! Here for Jesus who sacrificed the pleasures of his Father's kingdom to redeem a fallen world, that I thus I wander from place to place, & feel no where at home.

FAC SIMILE, FROM LETTER TO SAMUEL J. MILLS, DATED BOMBAY, JULY 12TH, 1816.

Every thing may be effected by exertion — exertion — exertion. with the blessing of God.

G. Hall.

PREFACE.

THIS is not a history, but a sketch of the work of the Mission for its hundred years, prepared for its Centenary celebration. The author lays no claim to special skill in historical research or writing, nor to much of personal knowledge ; but has used such time as a busy missionary could spare during about a year and a half to gather up the materials and put them together in the form of a narrative. In so doing, the aim has been to treat topics with as much fulness as the limits of space set for the publication would allow, rather than to make an annalistic account of all the events and labors of the century.

In arranging the material, the four main divisions naturally suggested themselves. The characterization of the periods may not be in all respects accurate, but it roughly indicates the prominent feature of each period.

The topical treatment has necessitated many omissions, which will suggest themselves to those familiar with the Mission's history. It has not been possible to give any extended biographies, either of missionaries or Indian Christians, but study of the material describing them has led to a deep admiration for both. Various stations and departments of work have been given little space, because the plan of the book and the time available would not permit more.

A special effort has been made to secure accuracy in statements, and especially in figures. Nearly every date or figure has been verified independently from original sources. It is perhaps too much to expect that such a book should be absolutely free from errrors of transcription, but most of the figures have been checked more than once.

The main sources may be indicated as follows :—

Reports of the Mission, few and irregular previous to 1855, but complete from 1860 to 1912.

Reports of the American Board, 1812 to 1912.

The *Panoplist* and *Missionary Herald*, 1812 to 1912.

Files of letters from the Board Rooms (from 1830 on) and copies of letters sent thither.

Minutes of the Mission, Records of Churches, etc.

Numerous other letters, official and private, and recollections of living people.

Publications of the Mission, including the *Dnyanodaya*, and other literary work of missionaries.

Much of the material has already been worked over, but there are doubtless many new facts yet to be discovered. Some of the books containing important information are as follows :—

Dr. Anderson's *Missions of the American Board in India*, 1874.

Dr. A. Hazen's Historical Sketch of the Mission, 1863.

Memorial Papers, 1881.

Tracy's *History of the American Board*, 1840.

Dr. Strong's *Story of the American Board*, 1910.

Much help has been received from present members of the Mission, several of whom have kindly read much of the manuscript and made helpful suggestions. Some former members have given valuable material, notably Mrs. Dean, who sent long extracts from her Journal.

In conclusion, it is hoped that these pages may give some interest, information and inspiration to missionaries and to the growing public that takes a deep interest in missions ; and that they may help to illustrate the words of Gordon Hall, "Everything may be effected by *exertion—exertion—exertion*, with the blessing of God."

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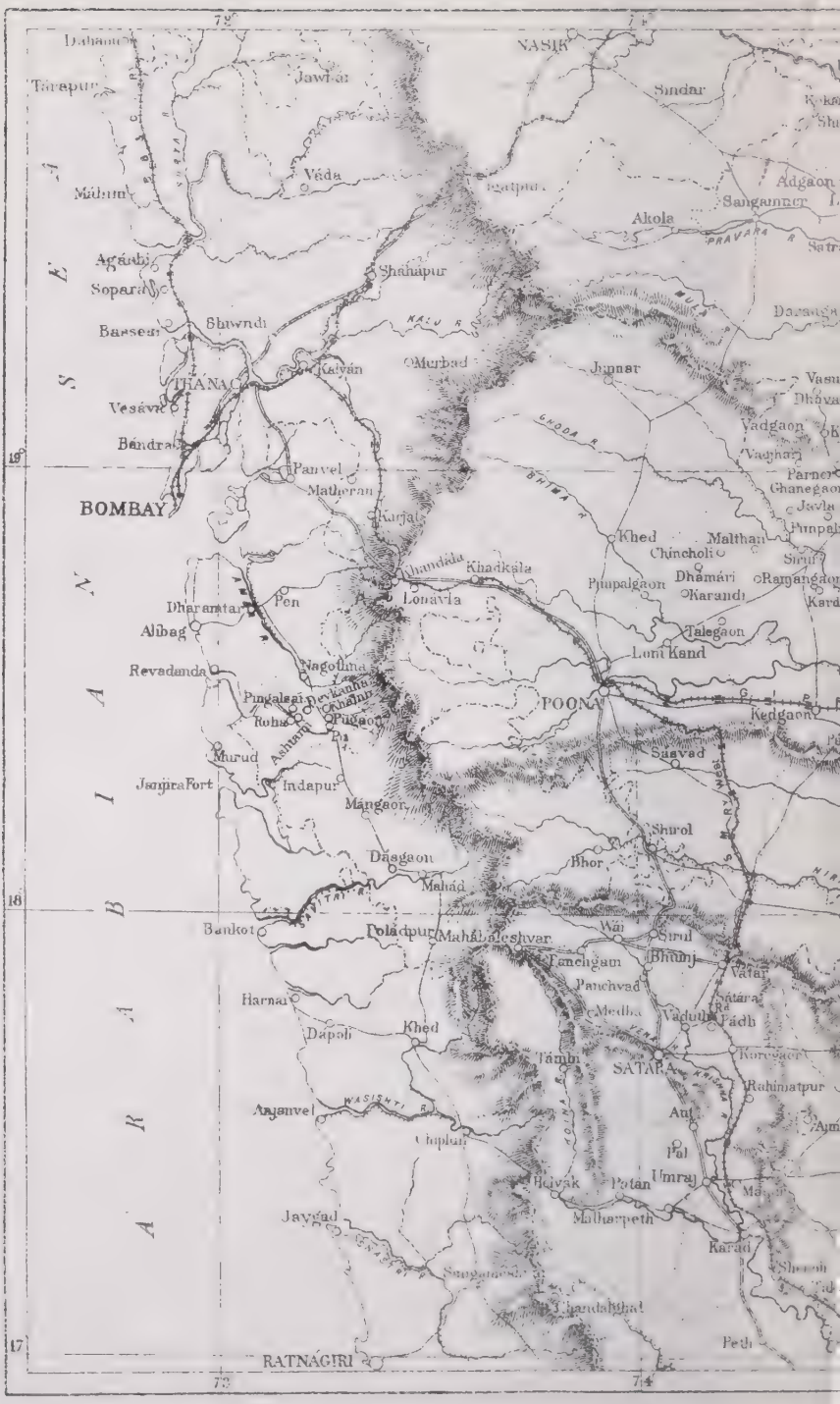
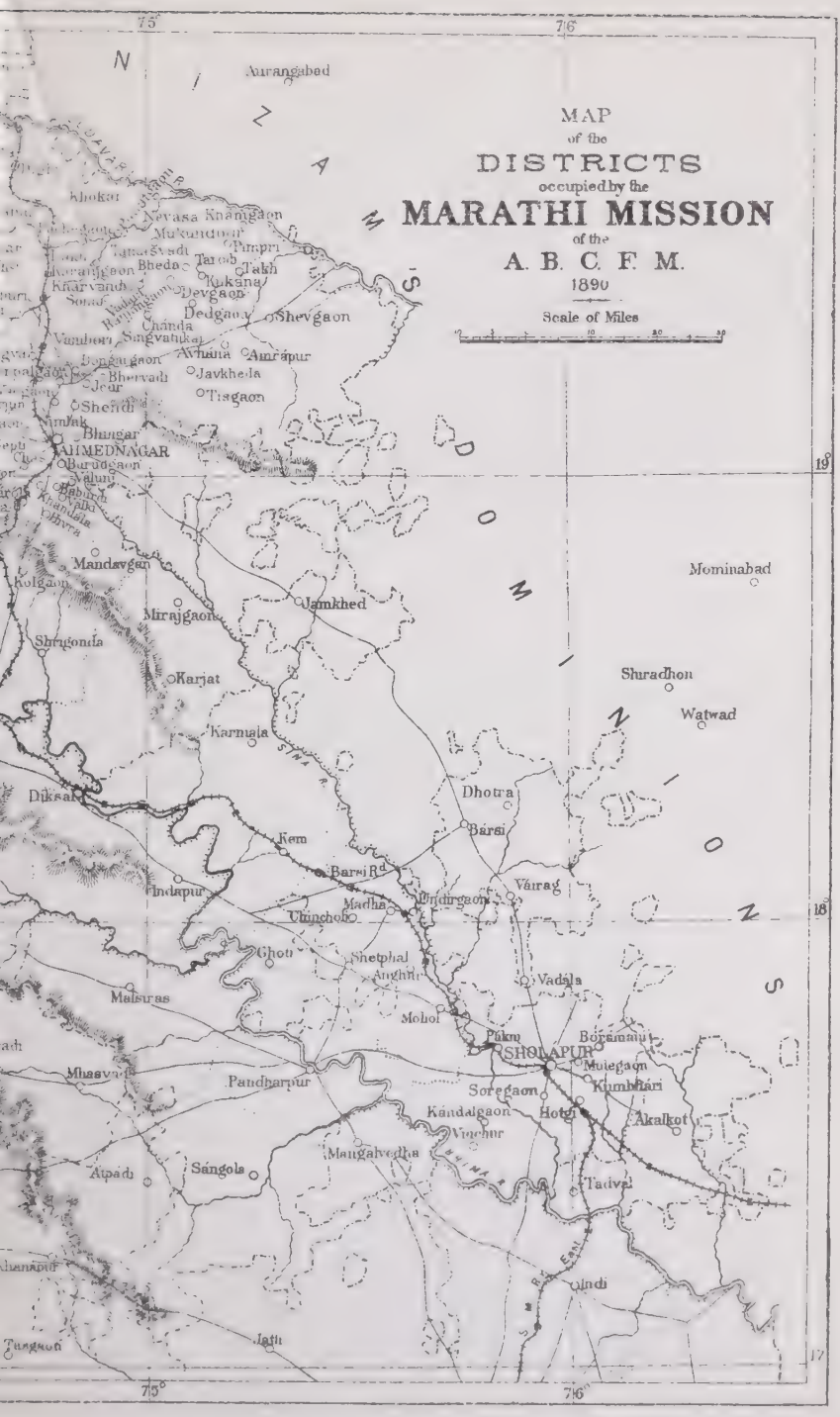


Gov^t. Photozinco. Office Poona 1913


MAP
of the
DISTRICTS
occupied by the
MARATHI MISSION
of the
A. B. C. F. M.
1890
Scale of Miles
0 10 20 30
75°
76°
19°
18°
17°
N
Aurangabad
Ahmednagar
Sholapur
Mominabad
Shradhon
Watwad
Dhotra
Barsi
Barsi Rd.
Vairag
Indapur
Karjat
Karmala
Jamkhed
Mirajgaon
Mandavgan
Shrigonda
Dikasal
Kem
Madha
Umrgaon
Umchoho
Ghoti
Shephal
Anghni
Vadala
Malsiras
Mohol
Pulu
Boramani
Mulegaon
Kumbhari
Akalkot
Hotgi
Soregaon
Kandalgaon
Vinchur
Pandharpur
Mangalvedha
Tadval
Sangola
Aipadi
Jath
Indi
Godavari
Bhima
Sina
Nira R. East

A CENTURY IN INDIA.

Part I. The Foundation Period.

1813—1831.

I. THE PIONEER MISSIONARIES, 1810-1813.

ON February 11, 1813, there arrived in the harbor of Bombay a ship bearing three passengers who landed on the following day, and began the movement which this historical sketch aims to commemorate. These passengers were Gordon Hall, Samuel Nott and Mrs. Nott, the first missionaries of the American Board in India, the first American missionaries in India proper, and the first Protestant missionaries to establish a permanent Mission in Western India.

The American Board's first Missionaries.

But to find the origin of this Mission, we must go back some years, to the oft-told story of the small group of students in Williams College in Massachusetts in the year 1806, who banded themselves together to establish a foreign mission or missions. From their meeting under shelter of a haystack during a shower, they are well known as the Haystack Band. They carried their enthusiasm to Andover Theological Seminary, where they were joined by like-minded men from other colleges, including Adoniram Judson, Samuel Nott and Samuel Newell. These three, with Samuel J. Mills, the original leader of the movement, joined in June, 1810, in an appeal to the Massachusetts General Association of Congregational ministers, which resolved on the formation of the "American Board of Commissioners for Foreign Missions." This Board was organized in September of that year, and issued an appeal to the public, but could not immediately make arrangements for beginning a mission, and another year had passed, partly spent in negotiations carried on by Judson with the London Missionary Society, before it appointed Judson, Nott, Newell and Hall as missionaries, having at the time only $1400 in hand. Later they added Luther Rice to the band, and the five were

ordained together in the Tabernacle Church at Salem, February 6, 1812. The prospect of the immediate despatch of these missionaries opened the hearts of the people to help the project, and before they sailed enough had been secured to pay for their outfits and passage and support for a year.

On February 19 Judson and Newell with their wives sailed in the *Caravan* from Salem for Calcutta, and a few days later, in the *Harmony*, Mr. and Mrs. Nott, with Hall and Rice, left Philadephia for the same port.

Driven from Calcutta.

The *Caravan* reached Calcutta June 17, and the *Harmony* August 8. Here the would-be missionaries were met with the information that they would not be allowed by the East India Company to remain and engage in missionary work. The Governor-General, Lord Minto, at first ordered that the Judsons and Newells should return in the ship that brought them. This order was later relaxed, and they were permitted to go to any place not under the jurisdiction of the Company.

Accordingly the Newells sailed August 4 for the Isle of France (Mauritius), since letters from their brethren had informed them that they would be allowed to remain there. Their passage thither was long and tempestuous, and even with peril of life, so that they only reached the island in November. Their infant daughter was buried at sea, and Mrs. Newell herself developed consumption, sank rapidly, and died November 13, 1812, at Port Louis. Her gentle life was ended in loneliness and gloom in a strange land, even before missionary work could be begun in India; but her courage, faith and devotion fired many other souls with missionary zeal, and possibly she accomplished by her death more than by her life. The story of Harriet Newell is a sacred part of the history of this Mission, even though she never saw Bombay.

Meanwhile, difficulties had multiplied before the rest of the pioneer band. The *Harmony*, with Hall, Rice, and the Notts, arriving at Calcutta a few days after the Newells had left, found the Judsons still there, but still in doubt and uncertainty as to the future. The second party had the same reception as the first, and likewise received permission to go to the Isle of France, but, being detained by sickness, remained at Calcutta until November. During this period, the Judsons, and later Rice, having adopted Baptist sentiments, were immersed at Serampore, and separated from the little band, sailing to the Isle of France, the former, after many hardships, to reach Burma and found the Baptist Mission there; the latter returning to America to enlist the Baptist churches in the cause.

Voyage to Bombay.

Mr. Hall and the Notts, being left to plan for themselves, gave up the idea of going to the Isle of France, in the hope that they might be allowed to work in Bombay, where they learned that the new Governor, Sir Evan Nepean, was favorably inclined toward missionaries; or in Ceylon. They therefore engaged passage on the ship *Commerce*, which was bound for Bombay, the captain engaging to land them at Point de Galle in Ceylon, and obtained passports from the police. Before the ship sailed, however, they received notice that Government had ordered them to be sent to England, on a fleet sailing within five days, since they had not acted on their permission to go to the Isle of France. In great distress, they prepared a petition to Lord Minto, but learning that the Council would not meet until after the fleet had sailed, decided to go on their previously received passports. They accordingly on the 20th of November went on board the *Commerce*, which remained in the river for some days, during which they might have been detained by the police, if the latter had desired, seeing their names had been reported by the captain as passengers and published in the Calcutta papers. Finally, the ship sailed, and their anxieties were ended, for the present. The ship was delayed for some weeks at Pondicherry, and they finally concluded not to stop in Ceylon, but go to Bombay, which was the place in which they preferred to attempt work.

2. GETTING A FOOTHOLD IN BOMBAY, 1813-15.

Seeking Permission.

Landing in Bombay February 12, 1813, Messrs. Hall and Nott presented at once a letter to Sir Evan Nepean, the Governor, informing him of their arrival, stating the object of their coming, and asking to be allowed to remain for missionary work. They did this with more confidence, because of Sir Evan's well-known sympathy with missionary work and his connection with the British and Foreign Bible Society, the Bombay Auxiliary of which was formed in this same year. Finding from inquiry that the Bombay Government had received unfavorable impressions of them, and that they were regarded as having acted in bad faith in coming to Bombay, instead of going to the Isle of France, they drew up a second letter stating frankly the whole course of events which brought them to Bombay.

Sir Evan received their communications kindly, allowed them to remain for the present in Bombay, assured them that he would do what he could for them, and even undertook to write a personal letter to Lord Minto, with the aim of removing his unfavorable impressions regarding them and securing permission for them to remain. They spent the first few days with Dr. John Taylor, who had come out as a missionary

of the London Missionary Society, but had given it up, and entered Government service. Later they lived in their "own hired house, and in the enjoyment of many domestic comforts," as Mr. Nott wrote. Dr. Taylor, "for whose hospitality and active friendship" they express gratitude, assisted them in their communications with the Governor, as did also another friend, Mr. Money. They immediately set themselves to learn the Marathi language, their journal stating that they began March 6 "under the tuition of a Brahmin at 25 rupees a month." Mr. Nott wrote to his parents of their language study, "A very talkative black gentleman is to sit by us, and beat it into us, three or four hours every day."

Government Disapproval.

They heard from time to time reports of the result of their appeals to Government which were disquieting. June 25, Dr. Taylor told them that the Governor had expressed his fears that he would be compelled to send them to England. Not only were the circumstances of their leaving Calcutta counted against them, but also at this time the war between the United States and Great Britain led to their being looked on with suspicion as possible political emissaries. A schooner, the *Alligator*, upon which supplies and letters for the missionaries had been sent from Boston, was seized at Calcutta and declared forfeited as a prize of war, and the fact of her having some connection with the missionaries aroused suspicions that they were involved in some deep political plot.

Friends were working for them, in Calcutta as well as Bombay. The Board had sent instructions that a Committee should be formed in Calcutta to assist them. This Committee consisted finally of Dr. William Carey, Rev. Thomas Thomason, a Chaplain, and George Udny, Esq. Through them statements of the peaceful character of the missionaries were presented. But in spite of all representations and efforts, and Sir Evan's wish to allow them to remain, he was finally compelled to yield to the will of the supreme Government at Calcutta, which ordered that they should be sent away.

Attempted Flight and Return.

In August they were warned that they must prepare to leave on a ship soon to sail, but for various reasons their departure was delayed. Sir Evan endeavored to get passage for them to Ceylon, but failed, and there seemed no hope of anything to prevent their being sent to England. To avoid this, they felt that desperate measures were justifiable, and passage in a ship bound for Cochin and thence to Ceylon, being offered, they secretly embarked on October 18, with little baggage, leaving Mrs. Nott and her child behind in their house at Mazagaon.

They were disappointed in finding that their ship would not go to Ceylon and that they must take another from Cochin.

On this voyage, they made interesting investigations of the Jews, Roman Catholics and Syrian Christians on the Malabar Coast, but while they waited at Cochin, on November 15, orders overtook them from Bombay requiring them to be sent back thither, as the Governor was greatly incensed at their departure without permission. They were sent back, under arrest, as it were, but treated kindly, in the Company's cruiser *Ternate*, and arrived in Bombay November 26. There they learned of the Governor's indignation against them, and of the general opinion condemning their action. After some days, being taken to the police office, they were asked to give a bond of Rs. 4,000 not to leave without permission, which they refused to do, feeling that they could not bind themselves to any course of action which might interfere with their freedom as ministers of Christ. From the cruiser, on which they were for a few days detained practically as prisoners, they addressed to the Governor a justification of their conduct in departing, repudiating the charge of breaking a parole, and appealing to the example of Paul and Barnabas in escaping from Damascus.

They were allowed to leave the ship and live in the Admiral's house, without constraint, but with the threat that if they again attempted to escape they might be put into confinement.

Final Appeals.

They received letters from Mr. Thomason in Calcutta, reporting his efforts on their behalf. Lord Moira was just then taking over the Governor-Generalship from Lord Minto, and he had appealed to both. Lord Minto had received him kindly, and had said that he thought that Sir Evan Nepean might be left to act as he thought proper; but he could not give a decided answer without consulting the Council. Lord Moira privately assured him that their "intentions were good, and that no conceivable injury could arise from their staying."

These letters were forwarded to Sir Evan Nepean as evidence of a change of disposition toward them of the supreme authority; but on December 16, Mr. Money informed the missionaries that the Governor still felt himself to be under the positive orders of the supreme Government to send them away, and they were notified that they must sail on a ship leaving December 22. Their goods were packed, and in readiness to take on board, when they sent a final personal appeal to Sir Evan, urging him in view of the prospect of favorable orders being soon received from Calcutta, and also, of something more general from England, to allow them to delay, and appealing to him as a man and a Christian, not to defeat their object. They wrote in conclusion:—

"We intreat you by the time and money already expended on our Mission, and by the Christian hopes and prayers attending it, not utterly to defeat its pious object by sending us from the country. We intreat you by the spiritual miseries of the heathen, who are daily perishing before your very eyes, and under your Excellency's government, not to prevent us from preaching Christ to them. We intreat you by the blood of Jesus, which He shed to redeem them:—As ministers of Him, who has all power in Heaven and on earth, and who with his farewell and ascending voice commanded his ministers to go and teach all nations, we intreat you not to prohibit us from teaching these Heathens."

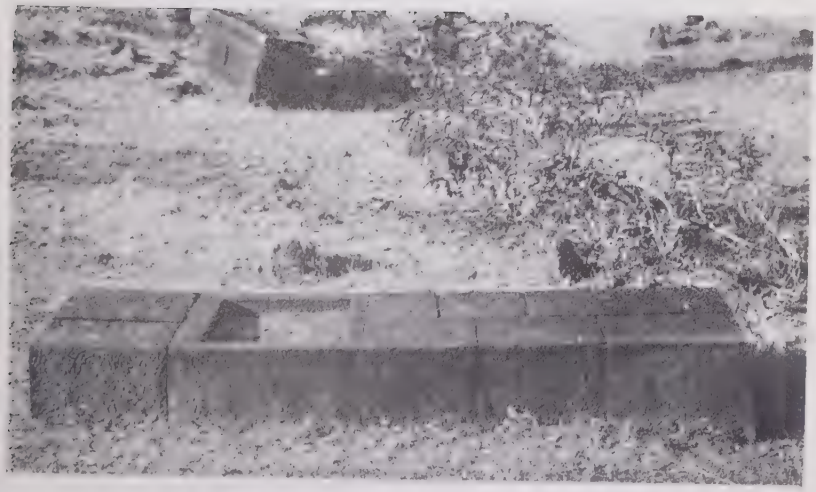
Remaining on Sufferance.

This moving appeal was made December 20, and brought at first the reply that the Governor found it impossible to rescind his orders; consequently they had to continue their preparations for departure; the coolies were ready to carry their baggage to the pier; but on the next day, just one day before the sailing of the ship on which they were to be sent, they were informed by the police magistrate that the Governor-in-Council had decided to defer carrying out his orders until some further instructions should be received, and on the 22nd this was confirmed by an official note from the Secretary to Government. They were thus relieved from the immediate anxiety, and were allowed to have some hope of success. No further communications with Government appear to have taken place for some time, and they wrote so hopefully to Mr. Newell, who had been for some months in Ceylon, engaged in language study, and uncertain where he should locate, that he at once made preparations to join them. He arrived March 7, 1814, and had a joyful re-union with his comrades, after their long separation.

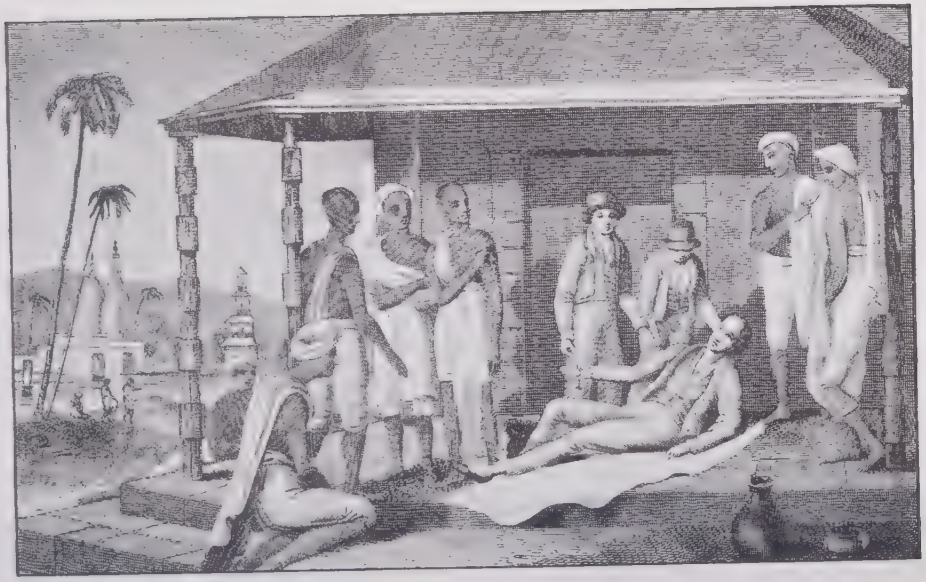
First Missionary Efforts.

From this time on, the three brethren applied themselves closely to the study of Marathi, had divine worship, with preaching, every Sunday in their own house, a few besides their little family being present, observed the Lord's Supper together, held a prayer meeting each Wednesday evening, and observed the first Monday of each month as a season of prayer for the Church. They formed a system of polity or social order for the regulation of their little community, as they had been instructed to do by the Prudential Committee of the Board; and opened a school chiefly for half-caste children of Europeans. They walked on the streets, mingled with the people, with whom they found themselves able to converse on religious subjects without offence, and daily grew familiar with their language and ways.

Samuel Newell
Missionary 1813-1821



Grave of Gordon Hall.



Death of Gordon Hall, 1826.

(From an old print).

Final Permission.

The years 1814 and 1815 thus passed in tranquillity, though they still remained on sufferance; and it was only in November, 1815, that they were informed by Sir Evan Nepean that their case had been presented to the Court of Directors, who had replied that they believed the object of the missionaries to be simply the promotion of religion, and that the Governor was at liberty to allow them to remain if he chose. Sir Evan added, "I can now assure you that you have my entire permission to remain here, so long as you conduct yourselves in a manner agreeably to your office. I shall feel no difficulty in allowing you to go to any part of this Presidency; and I heartily wish you success in your work."

The charter of freedom for missionary work in India had been adopted long before this, July 13, 1813, owing to the strenuous efforts of friends of the cause in Parliament and the Court of Directors of the Company. But the privilege thus accorded to missionaries from Britain did not in the judgement of the Company give free course to American missionaries, who were suspected of political designs while the war between the two countries lasted, and it was not until these orders were received that all uncertainty about their remaining in Bombay was finally removed. For this result, much was due to the championship of Charles Grant, who presented to the Court of Directors a complete justification of the missionaries at every step, and showed from the Government despatches themselves the wrong attitude of the Bengal Government towards them.

Even before this official permission was granted, Mr. Nott, who had suffered from repeated attacks of disease, on the strong advice of physicians, sailed with Mrs. Nott for America (September 7, 1815). This was a serious blow to the infant mission, as only Hall and Newell were left. They, however, prosecuted their work all the more vigorously, and wrote that they were now able to preach in Marathi. They translated a Harmony of the Gospels, several tracts, and the Gospel of Matthew, handing these first efforts at translation around in manuscript, and reading them to the people themselves, in order to correct errors and make their translation idiomatic. Their school gradually increased; as they had no assistant, they spent 5 hours daily in teaching by turns. By the end of 1815, however, they had opened a charity school under a Brahman, who received Rs. 15 monthly, and one rupee additional for each eight boys above the number of 30. Mr. Hall wrote at the end of 1815: "I am now in perfect health, and begin to feel at home in the language." The struggles and trials necessary to acquire a foothold in Bombay were over. The faith and persistence of the missionaries had triumphed over every obstacle. The work of the Mission had begun.

3. BEGINNING WORK IN BOMBAY, 1816-1820.

We have already seen that the missionaries made a beginning of work even before they had official permission to remain. By the beginning of 1816, we can understand that they were busy with various lines of work. We can imagine them spending some time daily on the streets, not making formal addresses to crowds, but talking to individuals and small groups, getting information, and ever deeply impressed with the spiritual needs of a people given over to idolatry. They opened other schools, until they had four in all.

Translation and Printing.

Their work of translation advanced, and they began to feel the need of a press. They finally secured one, with types, from Calcutta, in December, 1816. To assist in this work, they urged that Rev. Horatio Bardwell, who had come to Ceylon with the first company of missionaries sent out to that island, and was acquainted with the work of printing, should join them. He arrived with his wife Nov. 1, 1816. After the press arrived, it required some time to get it set up. The type was deficient, and they had to have some made; others had to be filed away; and they had not enough paper. But on March 20, 1817, they completed printing 1,500 copies of a "Scripture tract of 8 octavo pages," almost all the work being done with their own hands. In May, they began to print their translation of Matthew, but found their types so irregular that they were obliged to trim them off with penknives. The edition was 1,500 copies.

The New Testament had been translated into Marathi by the Serampur Missionaries, and printed in 1807; but it was in a local dialect of the region of Nagpur, and not, therefore, useful in Western India; it was also printed in the Modi (broken) character, and was not easy to read. The missionaries attempted to use it, but found themselves obliged to make their own translation, which they made direct from the original tongues.

During 1817, they finished printing Matthew, also a second Scripture tract of 16 octavo pages, and began on Acts. They did the binding themselves, to save expense. After completing Acts, they began to print, in 1818, for the Bible Society, Dr. John Taylor's translation of Matthew, which was not completed until early in 1819. They also began printing school books for their schools.

Reinforcements.

Meanwhile the infant Mission had been reinforced. Soon after the Bardwells arrived, Mr. Hall was married, December 19, 1816, to Miss Margaret Lewis, an English lady, who had lived in Bombay some years,

and with a knowledge of Hindustani, was considered a great acquisition to the little company. They went on a common stock system, considering themselves as one family. Where they lived, we do not know, but they rented houses, and changed from time to time. They bought and owned in common a horse and chaise, for health and convenience. In February, 1818, their company was further increased by the arrival of Rev. and Mrs. Allen Graves to begin their long period of service, and with them Rev. and Mrs. John Nichols and Miss Philomela Thurston, the latter to become the wife of Mr. Newell. She appears to have been a friend of Mrs. Bardwell, who interested Mr. Newell in her, so that he wrote a letter, asking her to come, a copy of which, handed down in an American family, has come into the writer's hands. It is at once manly, modest and tender, couched in the quaint phraseology of the olden time, breathing of romance and also deathless devotion to the cause.

It is impossible to forbear making an extract. After referring to his means of acquaintance with her, the love which he already felt for her, and reasons why he should marry again, he says:—

"To leave this important work in which I am engaged and return home to accomplish this object, I should not deem compatible with my duty in the present state of the Mission. The only alternative is for me to remain as I am or to send and seek a wife as Isaac obtained Rebecca. I have therefore after much deliberation, and with the encouragement of Mrs. Bardwell, determined to make known my situation and wishes to you and submit to your serious consideration whether it would be consistent with your feelings and sense of duty to come over and help us in the work of the Lord in a heathen land. I am sensible that at first view such a step would be incompatible with the delicate feelings and sense of propriety which are the ornaments of the female character; but I trust that you will give the subject a prayerful consideration before you come to a decision upon it and beg leave to suggest a few things for your consideration. 1st. It is a given opinion of those who have thought upon the subject, that missionaries should live in the married state, especially those that have obtained a fixed and permanent residence such as our situation here in Bombay. Under the protection of the British Government we live as securely as we should in the town of Boston, though we a live in the midst of a heathen people. 2ndly. Enquire which will be the most pleasing to God, to angels and to saints above, and which will best subserve the interest of the Redeemer's Kingdom on earth, for a Missionary to leave his work when he has begun to be useful among the heathen or to return home and spend a year or two in order to find a suitable companion; or for a pious young lady actuated by the love of Christ and a zeal for the cause to make a sacrifice of her feelings, to cross the ocean and go

to a heathen land for the sake of adding essentially to the comfort and spiritual good of a solitary Missionary of Christ."

Finally he asked her to read Genesis 24 for her guidance. No copy of the reply to this letter is at hand: but it is sufficient to know that Philomela decided to come, and that she made Mr. Newell an excellent wife. They were married March 26, 1818.

The Graves went to Mahim, at the northwest corner of the Island of Bombay, to live, where Mr. Newell had already lived for a short time and the Nichols were sent to Tannah (Thana), at the northern end of the island of Salsette. Thus early did these ambitious workers begin to push out into the wide fields ready for the harvest. At the same time, a removal was made to a new center in Bombay, a place nearer the native population, where there was accommodation for the work of printing and for three families (the Halls, Newells and Bardwells). With their enlarged company, they now organized themselves more fully, resolving "to be one church, and an Association of ministers of Christ; one Mission; to hold a quarterly communion service."*

Schools and Tours.

Their schools increased rapidly, until in 1818, they had eleven, with 600 pupils, while they estimated that twice that number atttended more or less regularly. One of these schools was for Jewish children, and the teacher was a Jew from Choul on the mainland. The other schools were taught by Brahmans, except the English school conducted by the missionaries themselves. In the other schools, they were careful to have Christian teaching, consisting of the Ten Commandments, a hymn, and select verses of Scriptures. There were no books until they were able to prepare and print them. The reading lessons were at first in manuscript. Schools were soon opened in Mahim and Thana, by the brethren stationed there.

Having established new stations on the islands of Bombay and Salsette, they now began to think of extending operations to the mainland. For this purpose, Mr. Hall, after securing the permission of the Governor and the required passport, made in October, 1818, the first missionary tour on the continent, visiting Choul, Revadanda, Alibag, (then under a native Sovereign), and numerous villages in that vicinity (southeast of Bombay), distributing books and tracts, and arranging for the opening of schools, two being begun in Choul that year. Mr. Newell also visited Bankot still farther south, and Mr. Hall Cullian (Kalyan) and Bassein, to the north. Mr. Nichols established schools at Bassein and Kalyan. The expense of these schools was not great; they paid teachers Rs. 20 for 100 boys, and Rs. 4 for rent.

* Letter of July 13, 1818, printed in the Panoplist for May, 1819.

First Convert, 1819.

Of all these labors, the results were not easy to estimate, but the brethren felt confident that all seed-sowing would result in harvest. Converts there were none at first. An African boy, Daniel, taken by Mr. Hall into his own home, was baptized July 12, 1818, and in March, 1819, Mr. Newell writes of "a Nicodemus to instruct," a Muhammadan from Hyderabad, a man of some rank, who came to Bombay with a train of servants, all of whom he sent back, and lived in retirement. This man, whose name is given in the first report as Mohammed Kadin, and latter written Kader Yar Khan, appeared to be a sincere inquirer, and continued in association with the missionaries for some time, was baptized September 25, 1819, was employed by the missionaries as a Hindustani teacher, and in tours on the continent. It is significant as showing the external view of Christianity too often held by natives of India, that on his becoming a Christian, he proposed to change his name and dress, and cut off his beard, but was discouraged from this by the missionaries. Later he returned to Hyderabad, and one or two letters were received from him there. These letters ceased after a time, and what finally became of him, there is no record to show. He reported at one time that several others in Secunderabad were ready to become Christians, but whether they did or not we do not know.

4. SPREADING OUT, 1820-1830.

Schools in Bombay and the Konkan.

The conclusion of the Maratha wars and final conquest of the Peshwas in 1818 brought the Western Deccan under British rule. But it was not at once open to missionary effort, because the Government was afraid of inflaming the people. Lord Elphinstone, who succeeded Sir Evan Nepean, appears to have been conservative about allowing missionary work. The Scottish Mission was not allowed to enter Poona, but instead sent a Missionary to Bankot, Rev. D. Mitchell, who died in 1823, at Poladpur ; being followed by three others the same year.

For a time, even, the American missionaries were scarcely allowed to visit their schools on the coast. The London Missionary Society had established a Mission at Surat in 1815, where the Serampur Baptists had an Armenian worker as early as 1812. As the time had not come for extensive work in the Deccan, our missionaries increased their schools in Bombay and the Konkan, pushed forward vigorously their work of translation and printing, and preached in season and out of season, in Bombay and the villages.

In 1820, they had 7 schools in Bombay, 7 in Mahim and vicinity, 2 in Thana, and 5 on the continent, with 1,050 pupils. These were supported, partly by contributions from generous friends in Bombay,

and partly by gifts from America. The custom grew up of calling schools by the name of the places from which the contributions came, as "Savannah School," "the Charleston School." Their pupils were at first boys only, but gradually interest in the education of girls was awakened. In January, 1824, they reported that they had opened a female school. From this time, though many girls were admitted to the boys' schools, the number of separate girls' schools increased. In 1826, there were 9, with 200 pupils; in 1828, 12, with an attendance of 400; in which year a public examination was held in the Mission Chapel, which excited great interest. The first female teacher was employed in this year, but died soon after.

The teachers were of necessity non-Christians at first. A few were Jews, and there were some schools for Jewish children; but the majority were Brahmans, even for the girls' schools. All teachers were required to attend services held in the Mission Chapel. In 1828, a serious panic was caused by the missionaries requiring all their teachers to stand during prayers. A number of schools were broken up in consequence, but in time they recovered from the blow. In that year, there were 11 schools for boys on the continent, and 8 in Bombay, with 1,000 pupils. In 1831, there were 21 boys' schools, with 1,600 pupils; and 13 girls' schools, with 314 pupils.

Mission Chapel, 1823.

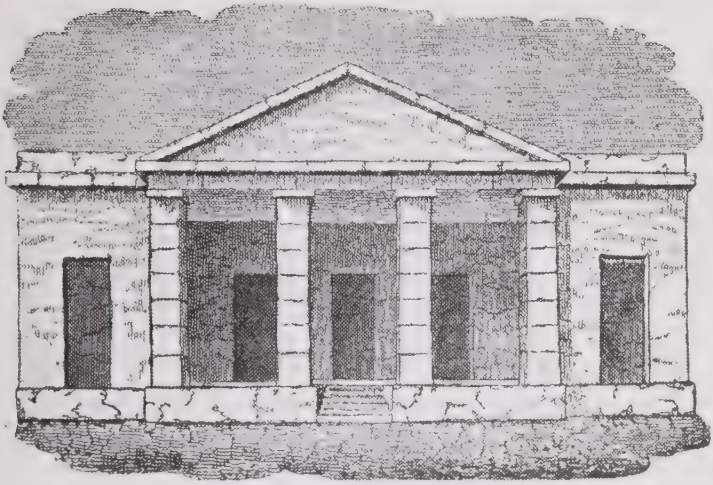
A chapel had long been desired, and appeals had been made for funds to build. Finally in 1822 land was purchased, part of the plot in Bhendi Bazar, occupied by the Mission Church until 1904, and the building was begun. It was 60 by 35 feet, and planned to accommodate two or three schools on the verandas. An architect, Mr. West, freely designed and superintended the building. No work was done on the Sabbath. About $ 1,000 were collected in India, and the balance of the total cost of $ 4,177 came from America. It was completed and dedicated in May, 1823, and the Mission had now a home and a rallying place. It had but one story, but a second was added in 1834, which was used for the Chapel, while the ground floor was occupied by the Mission Press. This Chapel was used until the new one was built in 1855, and after the press was disposed of it was sold; but it continued to stand until torn down by the Improvement Trust a few years ago.

We have already seen that the missionaries had organized themselves as a Church. The Chapel provided a place for regular services and for evangelistic preaching. They adopted in 1824 or 1825 *rules for the "Chapel Congregation," to which some regular attendants subscribed.

* These rules were as follows:—

1. All persons, on subscribing their names to this instrument, become members of the Bombay Mission Chapel Congregation, and they thereby promise and engage, on their part,

Old Bombay Church Buildings.



Mission Chapel, 1823.

Mission Church, 1855-1904

Mission Press, Bombay, 1834-1857.

Thomas Graham, Mission Printer.

In 1827, they wrote that they had drawn up an outline "of the duties involved in a profession of Christianity, in the form of a confession and covenant, in the Mahratta and English." This was signed by the missionaries and two soldiers, and is usually regarded as the beginning of the Bombay Church.

They had received, besides Kader Yar (1819), a Roman Catholic named Manoel Antonio, "of Chandnee in Tannah, a superintendent of schools," in 1825, and a tanner named Uma Govind, in 1827, but both of these were under discipline. In 1828, they received an American named Baker, and other Europeans or Eurasians joined them. The first Hindu convert of high caste was Dajiba Nilkanth, a Parabhu who was baptized in 1830, followed in 1831 by a Maratha named Moroba, a Brahman, Babaji Raghunath, and a Mahar woman named Gopi.

These three men had been in the employ of the missionaries, as teachers and pandits, and had been for some time under instruction. Dajiba had been dismissed for improper conduct, but after a few months returned, gave evidence of real conversion, and was baptized, December 5, 1830. Three months later, Moroba was baptized with his child. The persecution and opposition so diminished his school that it was thought best for him to seek other employment.

November 20, 1831, Babaji was baptized, and soon after was married to to a Brahman widow with whom he had for some time been living. The Christian marriage ceremony, thus performed for the first time for those who had been Hindus, was a novel sight to a large number of people who assembled in the chapel to witness it.

At the same time that Babaji was baptized, a Mahar woman, Gopi, was also received to communion, and the extremes of Hindu society thus met for the first time in the new Christian brotherhood. The congregation now gathered by the missionaries must have appeared a mixture of various elements; of their nineteen communicants, they said there were "descendants of Shem, Ham and Japheth, from the four quarter of the globe."

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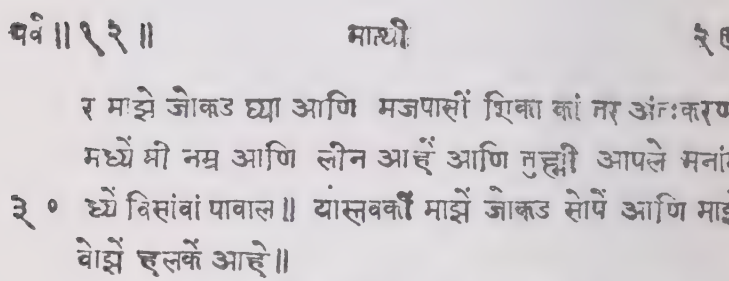
regularly to attend on divine worship at the Bombay Mission Chapel, on the Sabbath, as circumstances may permit, to regard the teachers there as their spiritual guides, and to be subject to their admonitions, reproofs, warnings, and counsels, in spiritual matters; and to assist, as far as they may be able, in such kind offices towards the sick and distressed, and in the burial of the dead belonging to the congregation, as the dictates of humanity, and the injunctions of the Christian Scriptures, require.

2. The missionaries belonging to said Chapel, do, on their part, promise and engage, that they will faithfully teach the congregation the whole Gospel of our blessed Saviour, as far as God shall enable them, and opportunity be afforded them; and that, as servants of Christ, they will minister to them in seasons of affliction, and officiate at marriage occasions, and at the funerals of their dead, without fee or reward; and, if required, will furnish a place among themselves for the interment of their dead; and they will regard them with affection, and will seek their temporal and eternal welfare, as the Gospel requires.

Publications.

The work of the press was pushed in this decade. The whole New Testament, which had already been printed in parts, was completed early in 1826. Its type is somewhat irregular and rough in appearance, as may be seen from the following facsimile; there are no punctuation marks, but two vertical parallel lines, as in Sanskrit and old Marathi texts, showed the end of each sentence.


पर्व ॥ १२ ॥ माथी २९

र माझे जोकड घ्या आणि मजपासीं शिका कां तर अंतःकरणा
मध्यें मी नम्र आणि लीन आहें आणि तुह्मी आपले मनांम
३० ध्यें विसांवा पावाल ॥ यासबवीं माझें जोकड सोपें आणि माझें
वोझें हलकें आहे ॥

पर्व ॥ १२ ॥ त्या समईं येशू शाब्बाथांमध्यें दाण्याचे शेतां
तून जात असतां त्याचे शिष्ये भुकेले होउन कणसें मोडून खाउं

FACSIMILE OF MATT. 11,29—12,1.

The Bombay Branch of the Bible Society contributed Rs. 4,000, at the request of the missionaries, requiring them to furnish copies valued at that amount; while the parent British and Foreign Bible Society supplied 210 reams of paper.

The book of Genesis had been published in 1819, and a second edition in 1824. At the request of the Bible Society, the missionaries undertook a second revised edition of the New Testament, which was published at the Society's expense in 1830, in 3,000 complete copies, besides large numbers of the Gospels and other portions. The missionaries spent considerable effort on the preparation of school books, their first "School Reading Book," a 16mo of 64 pages, being issued in 1818, and its third edition by 1823. The "First Book for Children," in Marathi, which is still published by the Bombay Tract Society, was probably prepared by Messrs. Hall and Newell; it was printed before 1820, and repeated in many editions until 1841; the Tract Society adopted it, and has since issued fifty or more editions. "A Help in

acquiring the English Language," in English and Marathi, was prepared by Mr. Hall and issued in 1819, with succeeding editions up to the 5th in 1828. It has also been translated into several other languages. Text-books for astronomy, geography, and arithmetic also came from the hands of these busy missionaries.

Deaths and Departures.

The health of the missionaries and their families was a serious problem. The departure of the Notts has been already chronicled. In January, 1821, Mr. Bardwell, who had suffered repeatedly and severely from liver complaint, sailed for America, where he was for some years engaged as an agent of the American Board.

To take his place in the work of printing, Mr. James Garrett, a printer, who had been sent by the Board to Ceylon, and ordered by the Lieut.-Governor not to remain in that island, at the urgent request of the Bombay missionaries came to Bombay. He had scarcely arrived, when Mr. Newell was suddenly attacked with cholera, contracted by visiting the sick and dying at Thana, and died May 30, 1821. Mr. Nichols died of fever in 1824, and Mr. Frost of consumption in 1825, after being little more than a year in Bombay.

The missionary families suffered sorely in the loss of children, every household being bereft. Of a list of 30 children born up to 1832, 18 are recorded as having died. The cemetery on Queen's Road holds the dust of children of the Halls, Bardwells, and Graves, besides that of Mr. Newell. Later, burials took place in a lot on Grant Road, given by Government to the Mission. This is now occupied by a public garden, and the graves of the early missionaries, children, and members of the Church, were removed to Antop Hill, near Matunga Leper Asylum.

It appears from a letter of Mr. Hall in 1823, that insinuations were not wanting, that the deaths in the missionary families were due to the want of the necessaries and comforts of living. Certain it is, that they practised as rigid economy as was wise. The Board had from the beginning allowed in its oriental missions, following the London Missionary Society, $444.44 (£100) a year to an unmarried, and $666.66 to a married missionary. This was modified in Bombay, where the allowance was 100 rupees a month for a missionary and wife, for all expenses except house-rent and teachers, and 10 rupees additional for each child. At the rate of exchange then current (Rs. 10 = £1 = $4.44), a missionary with a wife and one child received $586.66 annually. The expense of living, then as now, was greater in Bombay than in other stations in Western India. Whatever income the missionaries derived from teaching and other work went into the treasury.

After Mr. Newell's death, Mrs. Newell was married to Mr. Garrett, and continued in the Mission. Mrs. Nichols was married to Rev. Joseph Knight, of the Church Missionary Society, of Nellore in Ceylon, and Mrs. Frost was married to Rev. H. Woodward of the American Board's Ceylon Mission, and after his death, to Rev. William Todd of the Madura Mission.

Missionary Fellowship.

The relations of the American missionaries with others were very friendly and cordial. They had been most hospitably entertained on their arrival by Dr. John Taylor, who came out originally for missionary work.

In 1815, the London Missionary Society sent two men, Messrs. Skinner and Fyvie, to Surat, to whom the American missionaries frequently refer in their letters. They also sent missionaries to Belgaum. The Wesleyan missionary John Horner came to Bombay in 1816, and was the one to write the news of Newell's death in 1821; the C.M.S. Mission was opened in 1820, and the Scottish Mission in the Konkan in 1823. In November, 1825, the Bombay Missionary Union was formed by the representatives of these Missions, with the object, "to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in this country." At its annual meetings, there were devotional exercises, sermons, reports of work, and discussions. At its first meeting, four native candidates, three from Belgaum and one from Bombay, were examined and "received into the Christian Church." They were baptized in the American Mission Chapel, but do not appear to have been enrolled in its congregation.

Hall's Tours and Death.

We have already seen that the Government did not allow for a time preaching or distribution of books beyond the Ghats. A native worker who was sent there was arrested and sent back. Even for tours on the coast, passes had to be secured and these were given sparingly under Lord Elphinstone's government. Mr. Hall prepared memorials on the subject, but without effect, at first.

In November, 1824, he made an exploring tour, to see whether a suitable place could be found on the mountain range for missionary families to go in case of ill health. Going by boat to Bankot, where he was cordially received by the Scottish missionaries, he went thence up the river to Mahad, where he secured a horse, by which he journeyed to Poladpur and then up the Parr Ghat, reaching Mahabaleshvar, three years before General Lodwick is said to have discovered the point which bears his name. Mr. Hall remarks in his journal on the temples and spring, said to be the source of five rivers. He addressed the principal

men of the place, giving the first Gospel message ever heard there, and was received by them in a very friendly manner. He found the climate excellent, and the opportunity for preaching great, but provisions and buildings were expensive, and the distance and difficulty of reaching there such that the expense of a missionary family's removal would be considerable. It was some years after this before the missionaries began going to Mahabaleshvar for health changes, where now is its regular sanitarium. In 1830, even, Mr. Graves, when seeking restoration of health, went to the Nilgiris, instead of this place so much nearer at hand.

It would appear that the Government prohibition of tours on the continent had been relaxed after a short time. There are no accounts of tours besides the one just described, from 1822 until March, 1826, when Mr. Hall set out with two youths as companions, for a visit to Trimbakeshvar and Nasik, a distance of about 100 miles from Bombay, a famous place of pilgrimage. Finding a severe epidemic of cholera there, he remained for a few days, giving medicine, distributing books and preaching. Returning, he himself was stricken with cholera while he rested for the night in the village of Dodi Dapur, and passed away, March 20, 1826. Where he was buried, a simple tomb of stone was built a few years later, when the place was visited by Mr. Graves, and a marble tablet was inserted, bearing the following inscription.

Rev. GORDON HALL, Miss'y,
Died March 20 1826, Aged 41.
खीस्ताचा सेवक व प्रेषीत गडन हाल येथें
पुरला आहे हा येकट्याच देवाची भक्ती व
त्याच्या येकट्या अवताराकडून तारण हीं
सांगायास येथें फिरत होता ह्या तारणाविषयीं
तुह्मी शोध करा तुह्मासहि पाहिजे.

The Marathi inscription is thus translated:—

The servant and apostle of Christ, Gordon Hall, is here buried. He came here to preach the worship of the one God and salvation through His only Son. Search for this salvation. You also have need of it.

One of the two lads who followed Mr. Hall, received his last instructions, and brought the mournful news of his death to Bombay, was Thomas Graham, who afterwards became the printer in the Mission Press.

Mr. Hall's death was a severe shock. There remained in the Mission, after the departure of Mrs. Nichols and Mrs. Frost, only Mr. and Mrs. Graves, whose health was feeble, and Mr. and Mrs. Garrett, out of fifteen male and female missionaries who had joined the Mission during thirteen years. Out of eight men, four had died, and two returned to America. The reduction of the missionary force compelled a concentration of those who remained. The station at Thana was closed after the death of Mr. Nichols, and Mr. Graves removed from Mahim to Bombay. The schools on the continent, however, were continued, and flourished.

The Mission was reenforced by the arrival of Messrs. D. O. Allen and Cyrus Stone and their wives in 1827, together with Miss Cynthia Farrar, Mr. Stone's cousin, the first unmarrried lady to venture on missionary service, who for many years worked in the girls' schools in Bombay and in Ahmednagar. In 1831, also, Messrs. Hervey, Ramsay, and Read, with their wives, came to join the Mission. With these additional workers, the Mission felt able to advance, and as the interior of the country was now open to them, and the climate was better to live in, they resolved to begin a new field of labor.

Feria Bagh, Ahmednagar
An old Muhammadan Palace

Old Mission Bungalow, Ahmednagar
"Graham House."

Mrs. Elizabeth Ballantine.
Mother and Grandmother of Missionaries.
Missionary, 1835-1865.

Henry Ballantine, 1835-1865.
Preacher, Poet, Editor, Translator.

Part II. Period of Experiment.

1831—1854.

I. OPENING WORK IN THE DECCAN.

AHMEDNAGAR 1831.

SINCE the health of Mr. Graves had required him to go to the Nilgiris in 1830, and there was little prospect of his being able to return unless a more healthful location could be secured and also because the Missionaries felt that with increased numbers their work could be expanded, they determind to attempt to start a station in the Deccan. Messrs. Allen and Read made a tour of investigation in October and November, 1831, going by Panwell, Chowk, Khopoli and the Bhor Ghat, visiting the Karli cave, describing in their journal the places and scenes as they impressed them. They visited Talegaon and Junnar, and thence went to Poona, where the Scottish Missionaries had become established two years before. Here they attended a meeting of the Missionary Union before mentioned, and went on to Ahmednagar. Dr. Graham, the army surgeon at Ahmednagar, entertained them, and the next day being Sabbath, took them to his hospital, where they addressed 150 beggars, blind, lame, leprous, or suffering from some sort of disease, who were assembled for charity.

As a result of this tour, Ahmednagar was fixed on for the new station, and Mr. and Mrs. Graves, Mr. and Mrs. Read, and Mr. Hervey left Bombay December 9, and arrived at Ahmednagar December 20. Their first work was with the beggars, for whom an Asylum was opened, with the aid of English friends, a shed being built against the city wall.

With the missionaries went Babaji Raghunath, the Brahman convert from Bombay, who did invaluable service as a preacher. The missionaries where at first housed in rooms fitted up in Feria Bagh, a ruined palace of the Ahmednagar Sultans, which still stands a mile south of the city.

Independent Church Organized.

On the day after their arrival, the Missionaries entered into a solemn covenant* together, but regarded themselves as a branch of the Bombay Church, until March 6, 1833, when, some converts having been baptized, they organized themselves as an independent Church, on the Presbyterian plan.

There were fourteen members in all, ten Indians and four missionaries, six of the former being inmates of the Poor Asylum. A confession of faith in Marathi was drawn up, conforming to that of the Presbyterian Church in the United States, Mr. Read was elected pastor, Babaji was ordained elder and Dajiba deacon, with prayer and the laying on of hands.

At the same time, they formed a "Moral Society," subscribing to 24 rules drawn up by Babaji, promising not to use ardent spirits, go to or witness heathen sports, shows, jugglers' feats, etc., regard lucky or unlucky days, sing or hear lascivious songs, hear frivolous stories, use abusive or obscene language, observe any Hindoo custom opposed to the Scriptures, be idle or slothful or neglect to hear the word of God. They promised to "care for the sick, wash, clothe, and bury the dead."

The first converts were inmates of the Poor Asylum, poor maimed wretches who yet were able show the transforming power of the Gospel. The missionaries have much to say of the faithfulness, honesty, and earnestness of the Brahman convert Babaji whom they had brought with them from Bombay as an assistant. His zeal and untiring labor helped much in the founding of the infant church, and his joy over the coming of the poor ones from the Asylum into the kingdom was sincere. His wife Avadibai, who was baptized in 1832, proved herself not less efficient and earnest. With him was Dajiba, the Parabhu convert from Bombay, who had joined the Ahmednagar band in 1832.

Afflictions.

The Ahmednagar mission passed through deep affliction Mr. Hervey died May 13, 1832, within a few months of the beginning. Mr. and Mrs. Graves were forced by ill health to go to America, and Mr. and Mrs Read were left to bear the responsibility. Small wonder is it that

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* December 21, 1831.

We, the six persons whose names follow, having just arrived at this place as a branch of the Bombay American Mission, and having supplicated the Divine blessing on the transaction, now solemnly unite ourselves together, and dedicate ourselves to the holy triune God, the Father, the Son and the Holy Ghost, as a Christian church.

May we be accepted and made blessings to one another and to the people of this place. Amen.

Allen Graves.	Hollis Read.
Mary Graves.	Caroline H. Read.
William Hervey.	Babjee Rughoonath Murathy.

they leaned on these trusty and earnest native assistants. But their faith was sorely tried, and the little Church was almost disbanded, by the sudden death of Babaji, April 17, 1833, while Mr. and Mrs. Read were on a journey to Mahabaleshvar for health. The new Christians thought that all was lost, and were thrown into despair. The missionaries returned to find their house burned down, and the Chapel unroofed, but still the work went on. Dajiba, their second assistant, though attacked with cholera, was spared, and showed himself sincere and discreet. His marriage to Avadi, the widow of Babaji, conducted at the Mission house in the Christian manner, attracted attention by its simplicity and quietness, as had that of Babaji himself in Bombay.

Mr. Read early began making tours from Ahmednagar. In the first of these, he visited more than twenty villages, with the assistant Babaji. Many of these belonged to Scindia or Holkar, and in some places there was opposition. In one village south of Ahmednagar the people were ordered not to hear the missionaries, and were threatened with fines if they received books. But this order was openly disregarded after a day. Schools were started in Ahmednagar, not at first largely patronized owing to prejudice. Mrs. Read succeeded in keeping up two girls' schools, supported by ladies in the station. But by 1835, there were nine schools there, including one for teaching English started in April, 1834, with from 15 to 35 pupils, and in August, 1835, a school house was built, for the "Seminary" which the missionaries wished to establish, and for which they had received appropriations. They found it difficult at first to secure pupils, but finally by offering two rupees to each one who would stay with them the whole time, only going home for food, they gradually secured a number, whom they kept under close supervision, in the hope of training them for future workers. This was the beginning of Ahmednagar as an educational center, a position which it has maintained in the Mission ever since.

2. WORK IN BOMBAY, 1831-1854.

The Missionaries.

The station of Bombay had parted with some of its missionaries and its two most capable converts, to start the work at Ahmednagar. It also suffered loss by death. Mrs. Allen and Mrs. Hervey died in 1831, Mrs. Stone in 1833, Mrs. Ramsay in 1834. Mr. Garrett the printer died in 1831, and it was two years before his place was filled by Mr. Sampson, who also died in 1835, and was followed by Mr. Webster. Mr. Allen went to America in 1832, but returned in January 1834, with the special purpose of devoting himself to the distribution of Scriptures and tracts. Mr. Ramsay left the Mission in 1834, and Mr. Stone in 1838.

In the Report for 1833, the missionaries wrote that the whole number of (male) missionaries from the beginning had been 15, and the total number of years spent on the field about 78, an average of about 5 years and 3 months. Taking into account the time lost from efficient service by sickness and language study, they would cut off two years from this average. Thus they reckoned that the 15 missionaries had in 20 years done 49 years' work, or the equivalent of two missionaries for 20 years each, plus one for nine years.

Results of Twenty Years.

In summing up what had been accomplished in the twenty years, they said:—"When the first American Missionaries arrived at Bombay, ... the work of evangelizing the heathen had yet to be begun. . . . . Everything was to be done; the wilderness was before them, and not a tree in this forest had yet been felled. They began without the aid of grammar or dictionary, to acquire the language of the people, and soon were able to tell the people in their own tongue of the wonderful love and mercy of God. Since that time the whole of the New Testament has been translated and printed by them, and a revised edition printed at the expense of the Bombay Auxiliary Bible Society, portions of which had passed through several previous editions. Four books of the Old Testament have been translated, two of which have been printed, and 30 tracts of different descriptions in the Marathi language have also been prepared and printed. A mission Chapel has been erected, in which the Gospel has been regularly preached to the natives, for more than ten years. The Gospel has been preached by them not only in the chapel but in the school houses, in the streets, and on the continent. Tours have also been made, in which the missionary has spent weeks at a time in going from village to village, preaching the word of God, and distributing it to those who could read it; so that from beyond Ahmednagar to Goa, they have preached the Gospel of Jesus Christ. Schools also have been established and kept up, in which some thousands of children have been taught to read God's word; the average number of the children in the schools yearly, being about 1,200. Twenty-eight persons have been gathered into the Church of Christ, some of whom sleep in Jesus, and some of whom remain."

The opening of work in Ahmednagar shifted the emphasis from Bombay, which had hitherto been the sole center of interest. But though the Bombay Station was often undermanned, they continued to to push as vigorously as possible the same lines of work.

Schools in Bombay from 1831.

The free schools, which had from the beginning been the chief means of work among the people, continued with great success. Many of the

text-books were prepared by the missionaries themselves. The printed Mission Reports for the years 1832, 1833, and 1834-35, contain tables of attendance at 5 boys' schools in Bombay and 12 on the Continent, located at Panwell, Pen, Nagotna, Alibag, Parel, Agraum, Revadanda, Nagaum, Thal and Roha. A number were taught by Jewish masters, a few by Brahmans, and the total number of pupils ran from 800 to 1500. On the continent, girls also were admitted, but not many came.

In Bombay, there were schools for girls, at times as many as 12 in number, with from 200 to 300 pupils, located in various parts of the city, but gradually they became more concentrated and the number was reduced by combining several schools at the Bhendi Bazar center, opposite the chapel, and at the Byculla Mission house. Miss Cynthia Farrar was for many years the superintendent of these schools, until ill health required her to go to America, after which her labors were continued at Mahabaleshvar and at Ahmednagar until her death in 1862. Miss Abigail Kimball and Miss Orpah Graves, sister of Mr. Graves, also came out for this work in 1834, but were soon married to Mr. Stone and Mr. Allen.

The first boarding schools were in the missionary families, as the missionaries were able to take children to support and instruct. In 1836, however, a boarding school for girls was begun by Miss Farrar, in the Mission house near the Chapel, with 13 girls, five of them being negroes, rescued from a slave ship. This appears to have been continued, during Miss Farrar's absence in America the following year, by Mrs. Allen; and soon after the arrival of the Humes, in 1839, Mr. Hume writes that it was placed in their care, and that the children gave Mrs. Hume "much care and much pleasure".

The missionaries began an English School for boys in 1834-35, and a second one at Mahim. They also had an English School for Parsi and Hindu girls. These schools do not appear to have been kept up for any length of time; that at Mahim was turned over to a Church of England missionary.

The regulations adopted for the schools at this time provided for six classes or grades, of which the first studied the simple letters and figures, and learned the Lord's Prayer; the second learned the combinations of vowel signs with the consonants, the first lessons in Arithmetic, and the first half of the Ten Commandments; the third, combinations of consonants, Arithmetic and the rest of the Ten Commandments; the fourth, simple reading, the Modi or script alphabet, Addition and Subtraction and the first half of a Catechism; the fifth, reading in both characters, Multiplication and Division, and the rest of the Catechism; the sixth, reading, Arithmetic, Geography, Astronomy, and Scripture lessons.

Teachers received pay at the rate of one anna for each scholar in the first class, and increasing by one anna for each succeeding class. But they were not to receive pay for pupils remaining more than two or three months in a class.

The work at Mahim, which had been begun as a separate station by Mr. Graves in 1818, but carried on without a resident missionary most of the time since Mr. Newell's death in 1821, was taken up by Mr. Munger, who lived there for a time in 1835, during which an interesting Roman Catholic, Francis Fonseca, employed as a teacher in the English School, became converted, was received into the Church in September, 1835, and joined the missionaries as a laborer, going afterwards with Mr. Munger to Jalna.

The schools in the Konkan, or narrow coast strip, continued vigorously, and the missionaries made frequent tours through the whole region, the journals of which, by Mr. Stone and Mr. Allen, form interesting reading. But in 1837, occurred the great financial panic in America, as a result of which the Board's receipts were greatly diminished, and it was compelled to order retrenchment in the work of this and other Missions. The grant to this Mission for the year was reduced from $ 15,500 to $ 12,000. This reduction of $ 3,500 was a heavy blow, and the missionaries were obliged to close a number of their schools.

Those on the continent suffered first, as being less readily superintended, and so the chain of schools on the coast, maintained for so many years, was given up. The schools in Bombay itself were saved only by timely gifts from friends of the missionaries. Apparently the Konkan schools were never opened again, as the work henceforth shifted inland, and they disappear from the reports. Mr. Stone lived at Alibag for a few months, in 1837, as it was expected that a station would be opened there; but it seemed inadvisable, and he went instead with Mr. Munger to Jalna near the close of 1837. The field thus given up is now occupied by our brethren of the United Free Church of Scotland, with a station at Alibag.

The Mission Press.

The work of printing was pushed as much as it could be. Printers were sent out in succession to manage the press, Mr. Garrett having charge from 1821 to 1831, when he died, Mr. Sampson in 1834-5, until he also died, and Mr. Webster from 1835 to 1842, when he was recalled. Thereafter, the press was always in charge of one of the regular missionaries, and the use of a full missionary's time and strength was given as one of the reasons for closing the Press in 1855. The business was so profitable that from 1845 to 1850 all the expenses of the Bombay work were paid from the receipts.

Before 1835, the Mission had used type brought from Calcutta, but Mr. Webster bringing from America tools and appliances for casting type, the Press began to make its own. In this work, considerable service was rendered by Mr. Thomas Graham, who as a boy, had lived with Gordon Hall, and was with him at the time of his death. He was employed in the blacksmith shop, and by his industry, observation, and invention, worked up to a position at the head of the Press, being the printer for some years before the Press was sold. Mr. Graham now cut the steel punches which were used for making the type moulds, and at the same time, greatly improved the type by reducing the size, giving the letters a more attractive form, and reducing the number of double letters. The reducing of the size, both in Marathi and Gujarati, made the cost of printing nearly one-half less, and books more portable. An appreciation of this service was made in the Bible Society Report for 1842.

Bible Translation.

The work of translation and publication of the Scriptures made advance in this period. Mr. Graves, the sole survivor of the early missionaries, carried on the work of translation, though hampered by ill health. The New Testament had been completed and a revised edition published for the Bible Society in 1830, but no book of the Old Testament except Genesis appears to have been issued before this. In 1833, Exodus, translated by Mr. Graves, was published, and in 1836 and 1838, Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth, also translated by this tireless worker, came from the press. The books of Samuel were translated by Mr. Allen (1838 and 1842), Kings, I Chronicles and Psalms by Mr. Graves (1842 and 1838) ; the remaining books by Rev. J. B. Dickson of the Church Missionary Society. All of these were printed at the American Mission Press for the Bible Society, except a few editions separately issued by the Mission. The work of translation proceeded slowly, and was subject to much revision, the Bible Society having appointed a Committee for that purpose from about 1830. Mr. Graves served in this Committee, and was succeeded in 1832 by Mr. Allen, who also was from 1840 to 1852 a Secretary of the Bible Society, and was responsible for the printing of the Scriptures. As a portion was translated or revised, it was printed, and in March, 1847, Dr. Allen was able to write :—

"We have at length the satisfaction of seeing the whole Bible in the Marathi language. On the first day of this month, the last page of the book of Esther was printed, and I had the pleasure of possessing a complete copy of the Scriptures in Marathi, the only complete copy in the world. Of this I am certain, as the whole was printed under my superintendence."

But this copy was not in uniform style, as the different books had been printed at different times, and in varying type, and few missionaries possessed the whole. The first revised uniform edition was published in September 1855, consisting of 1,000 copies octavo and 500 copies in quarto size. The total number of pages in the Bible was 1,210.

The carrying through of this edition was mainly the work of Dr. Allen, who for twenty years was a member of the Revision Committee of the Bible Society, and for thirteen years one of the secretaries, and principal editor of the Scriptures. On his departure to America with failing health, in 1853, Messrs. Fairbank and Hazen were appointed to superintend the printing of the New Testament portion, Mr. Fairbank having charge of the Press until 1855, and Mr. Hazen after his departure to America.

One edition of the New Testament was issued by the Mission independently. What was known as the "Nagar New Testament" was prepared by Mr. Ballantine and others, because of dissatisfaction with the version then published by the Bible Society. The Gospels and Acts were printed separately from 1843 to 1850, and the remainder from the Bible Society's version, the whole being bound together in 1851. This New Testament was widely used, and was finally adopted by the Bible Society as the basis of its edition of 1857.

Other Publications.

Many other publications, religious and educational, were sent out by the Mission from the Press. In this period was the real beginning of Marathi Christian hymnology, though the mission had printed hymn books in 1819 and 1825, in which were hymns adapted to Indian tunes. In 1833 and 1835, improved collections were prepared, the hymns of the first having been composed by Mr. Graves. A new start was made when Mr. Ballantine, feeling dissatisfied with the hymns in use, set to native tunes, which "could not be sung without calling up the vilest associations in the minds of native worshipers," began to translate English hymns into Marathi, preserving the original meters, so that they could be sung to the same tunes as in English. A collection of more than one hundred such hymns was published in 1845, entitled "Hymns for Divine Worship," and in successive editions, (in 1854, 1855, 1858, 1865) became the basis of the present Marathi Hymnbook published by the Bombay Tract and Book Society. Most of the hymns in this first collection of Mr. Ballantine's are still in use, though they have been revised more than once.

A number of small works and tracts were published between 1830 and 1854, a few of which, like the "Lambs Fed," by Mr. Ballantine (first issued in 1851), are still in use. An almanac was prepared for

several years, beginning with 1847, which became in 1874 the Dnyanodaya Almanac, still published by the Tract Society. The Indian workers connected with the Mission began to share in its literary activity, R. V. Modak writing a "Prize Essay on the Holi," and "Other Worlds" in 1849-50.

The missionaries also entered the field of journalistic literature. They were at first associated with Rev. John Wilson of the Scottish Mission in the preparation of the *Oriental Christian Spectator*, a religious monthly begun in 1830, but withdrew from it in 1834 (though it continued to be issued from the Mission Press), and began the publication of a periodical called the *Journalist and Missionary Reporter*, which does not appear to have had a long existence.

The Dnyanodaya.

The first number of the *Dnyanodaya*, then a monthly paper, was issued at Ahmednagar in June, 1842, being a lithographed quarto of twenty pages. From January 1843, it began to be printed at the Mission Press, and in 1845, the Bombay missionaries took a share in the responsibility for its publication, and it was issued semi-monthly from then until 1873, when it became a weekly. Mr. Ballantine was the first editor, and was succeeded by Mr. Hume, from 1845 to 1854. Its aim, as indicated in the name, "Rise of Knowledge," was the dissemination of accurate scientific knowledge, in order to combat Hindu religious beliefs based on faulty notions of the universe, and to defend the Christian faith from the attacks of the native press. For this purpose, lessons in Geography, Astronomy and History were given, besides discussions of religious subjects. In 1843, short portions were printed in English, and the paper has continued to be bilingual from that time. Accounts of converts were printed, and gradually more attention was given to current news.

In 1849 and 1850 a monthly, called the *Temperance Advocate*, was begun under the principal editorship of Dr. Allen, becoming in 1851 the *Bombay Temperance Repository*, continued until 1854.

The Tract Society.

The connection of the Mission with the Bombay Tract Society was from the first very close. The Secretary of the Religious Tract Society of London wrote to the American missionaries in 1824 urging the formation of an Auxiliary Tract Society. The Society was formed at a meeting held December 10, 1827, and Mr. Allen, then newly arrived, was chosen Secretary, an office he held for five years. Mr. Hume was Secretary from 1845 to 1854, when he left Bombay, during which period the site was purchased, and the funds for the present building of the Society at Dhobi Talao collected, largely through Mr. Hume's efforts.

Mr. Hume urged an improvement in the style of the Society's publications, which had been mainly lithographed, in cheap unattractive covers. He also, as well as Mr. Bowen, urged the distribution of tracts and books by sale instead of free gift, feeling that they would be more influential if people paid for them. Mr. Hume once discovered the willingness of people to buy, in the village of Bhewndi, where he was preaching; he having distributed as many tracts as he thought wise, refused to give more, whereupon the people offered to buy them, and he sold at once about six rupees worth. The policy of selling proved successful, for whereas in the first twenty years the Society printed 521,000 copies of 80 publications, in the five years ending in 1854 it printed 316,000 copies of 140 publications; and the money received from sales, which in the twenty years was only Rs. 392, in the five years amounted to Rs. 4,870. The employment of colporteurs was also advocated by Mr. Hume.

The Bombay Church.

The Bombay Church grew but slowly. Babaji and Dajiba, the two high caste converts, had been sent to Ahmednagar, partly, perhaps, because after their conversion they would not be received or listened to by people in Bombay who knew them. Indeed Dajiba had been attacked in the streets by five or six men, who, exclaiming, "There is the apostate," knocked him down, tore his clothes, and beat and kicked him so that he was unable to walk home. One person was baptized in 1832, a woman named Ganga; in 1833, two Indo-Britons were received; in 1834, four were added, while one was suspended for intemperance. One of those added was the Roman Catholic, Angelo Francis Fonseca, who had lived in Mr. Graves's family six or eight years. Another was a *gosavi* (religious ascetic) named Shivaji, who was impressed by reading a tract in his village, came to inquire, and after remaining a few months, was baptized, with his family, became a catechist with the missionaries, and died in 1836. In their reports of this time, the missionaries write of other hopeful inquirers, but because they had often been disappointed, they used great caution. Preaching, lectures and discussions, were carried on in the Mission Chapel as well as in other places. Mr. Bowen had a notable discussion in 1850 with a Parsi on the sea side at the west of the island But those who were added to the Bombay Church during these years did not generally exceed three or four annually.

3. THE WIDENING FIELD, 1830-1854.

Tours in the Deccan.

The eager, adventurous spirit of the missionaries kept them ever seeking to extend their boundaries, and to spread their influence as far

as they might. The tours on the coast in the early years have already been alluded to, and also Mr. Read's first tours from the Ahmednagar center.

Mr. Read also in 1833 made the journey of 200 miles across country, by Jejuri and Satara, to Mahabaleshvar, for a health change for Mrs. Read, and in 1834, with Mr. Ramsay, went through the northern Konkan, over the Ghats to Akola and Sangamner, and thence to Jalna and Aurangabad. After their return, Mr. Allen, who had come back in January, 1834, from a visit in America lasting over a year, and was now expected to give himself chiefly to itinerating, joined Mr. Read in a tour southward from Ahmednagar, extending to Pandharpur, where the famous temple impressed them, and thence to Jejuri, then as now the seat of worship of Khandoba, and place of dedication of young girls to lives of shame. Later he went to Partan and Jalna, at which latter place he found a native Christian society of 45 members, which had grown up spontaneously, encouraged by European officers. These people received him with joy, and he ministered to them, as well as to the Europeans. In 1836, in company with Rev. C P. Farrar, of the Church Mission in Nasik (father of Archdeacon Farrar), he went by way of Karamala, Purainda and Barsi to Sholapur, Bijapur, where they found the limit of the Marathi language, Pandharpur, Satara, Wai, and Mahabaleshvar. Thus within these two or three years, practically all the ground afterward occupied by the Mission was passed over. In these and other tours, it was common to find people in out-of-the-way places who knew something of Christianity, either from having heard preaching in Ahmednagar, Poona, or Nasik, or from reading tracts or Scripture portions. The seed was being sown broadcast.

Station at Malcolm Peth (Mahabaleshvar), 1834.

The Mahabaleshvar hills had been visited by Mr. Hall in 1824 in search of a convenient place for missionaries to go for a change of health; but the Mission found it impracticable to make any immediate use of the hills for this purpose. Mr. and Mrs. Read journeyed there in 1833, and spent some months on the hills, during which time they had a school, supported by Captain Molesworth, compiler of the well-known Marathi dictionaries, preached to beggars, and taught a number of Chinese convicts stationed there. With these men Mr. Read had to converse through an interpreter, and learned that they had become interested in Christianity through reading the one book they had, a Chinese tract which one of them said he "received from that good man, Dr. Morrison Sahib," of Canton. Soon after the return from America of Mr. and Mrs. Graves in 1834, the feeble state of Mr. Graves's health sent them to the hills, where they lived the rest

of their lives, doing what missionary work they could there and at Satara in the rainy season, Mr. Graves continuing his work of translating the Scriptures. Thus the station at Malcolm Peth was begun. They soon had opened schools, and kept up the instruction of the Chinese convicts. In 1836, two of the Chinamen were baptized: in 1838, five adults were baptized, two of them being Chinese; in 1839, there were two baptisms, and a school-house was built, Mrs. Graves's boarding school having 30 pupils; in 1841, there were two additional baptisms.

Mr. Graves finished his course at Malcolm Peth, December 30, 1843, after a missionary life of twenty-five years, of singular earnestness and devotion. Handicapped by illness, he yet kept up the fight, returning to India in 1834 with the assurance of physicians that he could not hope to live long, but with the determination to give his life for India. A few years later he wrote, "It is a wonder that I am alive"; yet he translated a large part of the Old Testament, and laid the foundation of the Marathi Bible of to-day.

Mrs. Graves continued to live and labor at Malcolm Peth, alternating with Satara, for twenty years longer, until she died at an advanced age in 1866.

Sirur Station, 1841.

The Sirur (Seroor) station, midway between Ahmednagar and Poona, was begun in 1841, when Rev. and Mrs. Ozro French were sent there from Ahmednagar. With them went Dajiba the catechist, who had done faithful service at Ahmednagar since the death of Babaji, and now was a tower of strength in this new station. Naturally the work here was pre-eminently a village work, and so touring and preaching occupied a prominent place, though the same instinct for schools, that the people might learn to read the printed word which the missionaries scattered, led to the establishment of day and boarding schools. Early in 1842 Mr. French reported 8 day schools, with 388 pupils. Sirur had been formerly a large cantonment, the principal one in this part of the Deccan; but as the British power extended, the troops were moved elsewhere, and only a detachment of horse remained. Still the population was 6,800, and there was a large surrounding field in the villages.

The first convert at Sirur, a Brahman named Ramchandra, was baptized in 1843, and married to the woman with whom he was living.

He had been a teacher in Satara, and was the principal school master in Sirur, when Mr. French took over his school. Dajiba went to Ranjangaon in 1844, and later to Vadgaon, and the opening of these out stations was regarded as a new thing and an experiment. In 1845,

Mr. French baptized Shivaram, a *gosavi* of the Mahar caste. This was an intelligent man, able to read, who had as many as a hundred disciples.

The same year, also, Mr. French baptized a man who had been a disciple of Shivaram, but of the Mang caste. This was Bhagaji Kalokhe, the first of the Mangs to be received, and Mr. French had some apprehensions as to the effect on the Mahar inquirers. He continued a consistent Christian, and was for years deacon of the Sirur Church, and also acted as colporteur, until he died in 1864. In 1847, Rev. and Mrs. Allen Hazen joined the force at Sirur, but a year later, Mr. and Mrs. French were obliged by ill health to leave. Sirur continued to be attached to Ahmednagar, and communicants were for some time regarded as belonging to the Ahmednagar church, until in 1855 a separate church was organized.

Station at Jalna, 1837-1842.

The town of Jalna, or Jalnapur, as it was sometimes called, is in the Nizam's dominions, about 120 miles north-east of Ahmednagar. Mr. Allen visited it in his tours of 1834, as already related, and found there a company of native Christians. In 1836, he again visited them, and organized them into a society. Mr. and Mrs. Munger went there to live in 1837, and were joined by Mr. and Mrs. Stone. They were in some uncertainty about their being allowed to remain in the territory of a native prince, but suffered no molestation. They had a prosperous beginning, the usual methods of oral preaching and schools being employed. Mr. Stone withdrew in 1838, having adopted views favoring episcopal ordination, joined the C. M. S., and went to Aurangabad but after a year or two returned to America. Mr. Munger had as assistant Francis Fonseca, who has already been referred to as a Roman Catholic convert in Bombay. Gifts for the support of the schools were made by Europeans living at Jalna. The schools flourished, but Mr. and Mrs. Munger were obliged to leave, on account of ill health, in November, 1841; the work was continued for a short time under the assistant, Francis Fonseca, and it was for a time expected that Mr Hume would go there, but the station was finally discontinued after a few months. Work was begun there by the Free Church in 1855, and has continued to the present time.

Bhingar, 1846-1853.

On the return of Mr. Munger in 1846, Mrs. Munger having died en route, it was decided that he should open a new station at Bhingar, a town of 4,000 inhabitants close to Ahmednagar. He accordingly lived there until 1853, largely engaged in touring and evangelistic work. But he went to America in 1853, and after his return, having remarried, he was transferred to Satara, and no permanent station was built up at Bhingar.

Mr. Munger in his tours covered a wide range of territory. In 1848, he was out 102 days, travelled 900 miles, and visited 509 villages and towns. In six months of 1850 he travelled 73 days, 530 miles, and visited 270 villages. In 1853 he travelled in 135 days more than 100 miles, preaching in nearly 400 villages. At the end of the touring season he would return to his station exhausted, and require a long rest.

An incident is related which shows his method of work. He once came with his helper to a village of which the people were at work in their fields. At length they found a poor old man, and Mr. Munger, not wishing to spend much time in talk, as he had already preached in two villages that morning and wished to visit another before reaching his tent, stopped his horse and said, "Hear! you are a sinner and in danger of hell; but God has sent a Savior for you. Look to Jesus to save you."

Then giving his horse a touch of the whip, he started on a gallop for the next village. The Bible Reader asked Mr. Munger what good he thought those few words could do to the old man, to which he answered: "At any rate his blood will not be found in my skirts."

Satara, 1849.

The station at Satara was opened in 1849 by Rev. and Mrs. William Wood, who had lately arrived in the country. The place was chosen partly for Mrs. Wood's health, and also because having lately come under British rule, the door was open for missionary efforts, and full protection to missionaries and converts was assured. Mr. Wood remained in Satara until 1872, but the first Mrs. Wood died in 1851, and the second in 1859.

4. DEVELOPMENT AT AHMEDNAGAR, 1831-1854.

(1) Educational.

We have already seen how the work at Ahmednagar began. During the first twenty years, its development was rapid. The growth of the educational system may first engage our attention.

The Seminary.

One of the main objects kept in mind from the first by the Ahmednagar missionaries was the establishment of a "seminary," or boarding school for the training of Hindu boys who might become teachers. For this they built a school-house in August, 1835, and set out to get pupils to stay the whole time, only going to their houses for their food. For boys who were willing to do so, they would pay two rupees a month toward their support; but an account of the prejudices of the

people, they could at first get only two boys. In 1836, they adopted a system of regulations and course of instruction which was presented to the native population, and gradually they secured as many as 45 boys, from 5 to 14 years of age. They were given only an anna a day, and after a little were required to eat, as well as sleep, on the premises. Another building was erected in 1837 with the aid of English gentlemen in the station and was designed for a chapel as well as school. This was the beginning of the old church building, which was afterwards twice enlarged. The studies differed little from those in other schools, but the study of English was added in the highest class, with the purpose of enabling the pupils to read the best religious and scientific works. Mr. Amos Abbott, who had come out unordained especially for educational work, was in charge from the first. He taught three or four hours a day, and had Bible lessons and daily reading of the Scriptures. The financial reductions of 1837 naturally effected the schools at Ahmednagar as they had those in Bombay. The Seminary, which had increased to sixty scholars, was reduced to fifty. Six village schools were stopped, and the girls' schools were cut down. Further curtailment was prevented by the generosity of European residents. A boarding school for girls, which appears to have been started in 1836 or 1837, was sustained by the ladies at the station.

The efforts to get the Seminary started were hindered by the suspicions and fears of the people. The requirement that boys should eat on the premises caused an exodus and considerable excitement. Even the raising of the low wall which surrounded the premises to a height sufficient to keep out cattle, Mr. Abbott wrote in 1838, occasioned a report that this was intended to keep the boys in, and give the missionaries an opportunity to pollute them. Parents came to inquire, and one woman was so frightened that she took away her child.

The missionaries had also an English school in operation for some years, with 25 to 35 pupils, to endeavor to meet the demand among natives for some knowledge of the English language. This was in 1844 united with the Seminary and placed under Mr. Burgess, in order that Mr. Abbott might do other work. The Seminary had at this time an electrical machine and magic lantern, which gave much wonder to the boys. Later, Mr. Wilder had charge of the school. The principal teacher for some years was Mr. R. V. Modak, and among the other teachers were Mr. Maruti Sangle and Mr. Ramji Bhor. In 1850-52, in consequence of a general change of plan for missionary education, the Seminary was closed, and in its place began efforts to train Christians as teachers and catechists.

The Girls' Boarding School, 1838.

We have already noticed the efforts of Mrs. Read to start a boarding school for girls. During the years that followed, such efforts were continued, the aim being to secure girls from good families, and bring them fully under Christian influences. In 1838, a school was established more firmly, English ladies undertaking to provide the means. This school was under the care of Mrs. Ballantine, had 20 pupils, and may be considered as the beginning of the present Girls' Boarding School at Ahmednagar, which has thus completed (1913) seventy-five years of nearly continuous existence. The first pupils were of necessity Hindu girls, and increased in number until there were forty in 1846. In 1842 a number of the girls asked for baptism, but their parents were opposed. On three of them being baptized, their friends tried to take them away by force. An appeal to a magistrate resulted in a decision that these girls, of thirteen and upwards, might choose for themselves. There was considerable alarm among parents and many girls were taken from the school, while the girls' day schools, under Miss Farrar and Mrs. Abbott, were for the time almost broken up. Gradually the boarding school became filled with Christian girls.

(2) Notable Converts in Ahmednagar.

Haripant and Narayan.

The first Brahman converts in Ahmednagar were Hari Ramchandra Khisti and his brother Narayan, who belonged to one of the principal Brahman families in Ahmednagar, their father having been a rich banker, and later a resident of Poona, in the service of Bajirao the last Peshwa. Both were well educated, and Narayan, especially, was familiar with Hindu sacred books. Haripant, being unusually shrewd and intelligent, was employed in 1835 as a writer by the missionaries, and later as a superintendent, while Narayan was a village teacher. Constant intercourse with the missionaries gave Haripant a knowledge of Christianity. His alert, eager mind sought for scientific knowledge, which exposed the errors and fallacies of popular Hinduism. He become serious and thoughtful, and gradually left off the practices of the family religion in his home, which roused the opposition of his mother and friends. A tour with Messrs. Ballantine and Abbott to Paitan on the Godavari, the seat of worship of Eknath, who was regarded as his family divinity, helped to fix matters more firmly in his mind. Opposition and abuse did not cause him to waver, but the struggle over the question of being separated from his family was continued for some time. His mother collected a large company of Brahmans to attempt to persuade him to remain loyal to Hinduism. Leaving his home, he

came to live in the Mission compound, and was followed thither by the Brahmans, who threatened to take him by force, but finally left him in peace. His elder brother Narayan went to Satara and brought Haripant's wife, who before a magistrate chose to live with her husband. He was baptized April 14, 1839, and on the 5th of May Narayan followed him, but suffered more in consequence, as his wife had gone away to her family, and he was never able to recover her. During this course of events, the council of Brahmans had decreed excommunication against any who accepted employment with the missionaries, and their teachers and pandits all left for a time, while their school for Brahman boys was broken up, but matters gradually quieted down as before.

Ramkrishnapant and Marutirao.

Hardly less strenuous was the conflict which had to be passed through before Ramkrishna Vinayak Modak and Maruti Raghunath Sangle came into the Christian faith, three years later. Ramkrishnapant was born in a Brahman family at Panchnadi in the Konkan, but when he was eight years old his parents removed to Benares, his father being in the service of the retired Peshwa While there he played with the Peshwa's adopted son, afterwards known as Nana Sahib, of Mutiny fame He was employed by the Mission as teacher of the school at Vambori, twelve miles north of Ahmednagar, about 1840. Like Haripant, from being employed as a teacher, he became interested in Christian instruction, but was first led to think of the folly of idolatry by a member of the Kabir-Panth, followers of the mediaeval reformer Kabir. From being interested in the system of Kabir, he came to compare it with Christianity. While thus engaged, Marutirao, who was the school superintendent, came to examine his school, and they began to talk together of religious matters. The two young men found themselves much in accord. Their interest deepened and each finally decided to cast in his lot with the Christians.

Ramkrishnapant, going to Poona to try to get his wife, was detained by his friends, but released by a magistrate's order. The two young men were baptized September 25, 1842, and immediately with Haripant and Narayan formed a fraternal company. To get Ramkrishnapant to return, a false charge of theft was brought against him, but before the magistrate, it fell to the ground, as his father was unwilling to tell a falsehood against his son. His younger brother Vishnu also joined the Christians in the following year.

Ramji Bhor.

In the Seminary at Ahmednagar, a few youths became more deeply interested in Christianity, and finally came to the point of decision. One of these was Rama Bhor, in 1846, a boy from a Maratha *Patil's*

family near Ahmednagar. He resisted the pleadings of his mother, brothers and sisters and after declaring before a magistrate his wish to become a Christian, he suffered no further hindrance, and became a valuable teacher in Ahmednagar and Bombay. Later he entered Government service, in which he distinguished himself so as to receive the title of Rao Sahib. He has but recently died.

Shaikh Daud.

August 15, 1847, occurred the baptism of Shaikh Daûd, a promising Muhammadan pupil of the Khoja class, in the English School and later a teacher, when only eighteen or twenty years of age, in the Seminary. He became convinced of the truth of Christianity, as others have done, by endeavoring to find reasons to refute it, in a religious debating society with which he was connected. He had to suffer trial, as did the Hindu converts, from his family and friends, and he proved not strong enough to bear the strain; for the letter of Mr. Burgess describing his conversion had hardly left the country before he was obliged to write again that Daûd had forsaken the faith. The separation from his wife which ensued on his baptism, was more than he could bear, for he dearly loved her. The missionaries, however, had hopes of his recovery. He obtained a position as a writer, and plunged into dissipation to drown the voice of conscience, but contracted leprosy. In 1852 he was induced by a friend to attend the Mission Chapel one Sabbath. This led to regular attendance, and finally to his return into the church. This time his wife remained with him. He became an active worker in the church, wrote articles for the *Dnyanodaya*, meanwhile continuing his duties as writer in the court until he was unable to do so. He was then employed by the Mission as a catechist until his death in 1860.

Sidoba Misal.

Another youth of good caste, who was baptized in 1848, was Sidoba Bapuji Misal, a *Sonar* (goldsmith). Like Ramji, he was a pupil in the Seminary, but was baptized at Sirur. His family being poor, no special disturbance took place, and his two younger brothers, and finally his mother also, followed him.

Vishnupant Karmarkar.

The coming of still another Brahman youth should be mentioned here, as belonging to this period. Vishnu Bhaskar Karmarkar, who had come from Poona to Ahmednagar to teach a girls' school established by some native reformers. Receiving his impressions of Christianity from the preaching of Shaikh Daûd, and taught by Haripant and Ramkrishnapant, he was received into the church without disturbance. When his parents heard of it, they came from Poona and

Mid-Century Missionaries
A. Abbott. L. Bissell. A. Hazen. G. Bowen.
Mrs. Bissell. Mrs. Hazen.

Notable Christian Converts
Ramkrishnapant V. Modak. *Kasimbhai M. Dhalwani.*
Vishnupant B. Karmarkar. *Ramji S. Bhor.*

Chimaji Uzagare, First Convert of Kolgaon, and Family.

Rev. Vaniram Ohol of Rahuri, and "Kirttan" Band.

made great efforts to persuade him. These being unavailing, a plot was formed to get him in a house under pretence that his mother was sick and wished to see him, then seize him and carry him off to Poona. Vishnupant went to the house, but accompanied by friends. A missionary followed, who reproved the mother for attempting to take the young man by force. She was justified by the Brahmans in the words "If any one carries off a stranger by force it is a criminal offence, but if one carries off her own child how can it be regarded as criminal?" Their plot proved unavailing, and Vishnupant was rescued.

(3) Work among Mahars.

While these young men of the middle and highest castes had thus one by one been wrestling their way into the kingdom, other men from the lower strata of society had been more rapidly forcing their way in. The Ahmednagar Church, which was increased by two or three annually in its first decade, gained in 1841, 6; in 1842, 17; in 1843, 12; in 1844, 16; in 1845, 22. A large number of these were Mahars, and there were several instances of religious leaders among the Mahars coming over, and influencing their disciples.

The missionaries wrote in 1842*:—"Besides the brahmins there is no class of Hindoos which affords so many religious teachers, or gooroos in this region, as the mahars. There are some noted mahar gooroos in this vicinity, who boast of thousands of disciples; while among the koonabees, or other higher castes, until you come to the brahmins, you find a gooroo but seldom. Many of these mahar gooroos are opposers of idolatry, and, discarding the Hindoo system of incarnations and the belief in the efficacy of pilgrimages and other Hindoo rites to secure salvation, maintain the doctrine of one invisible God.

"Many mahars, on hearing us preach, have explained that this was just the doctrine taught them by their own religious teachers, and it is only when we tell them of the Savior of the world, that they perceive the discrepancy of their system and ours."

Added to this religious preparedness was an intelligence and openness of mind acquired by the Mahars through their going from village to village as messengers, and having more intercourse with the outside world than any other class. They were also, being outcastes, only loosely attached to the Hindu system, and little inclined to be prejudiced and disputatious, like the Brahmans whom the missionaries encountered. These causes combined to make them peculiarly accessible to missionary effort, and when their gurus led, the masses followed in considerable numbers.

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* *Missionary Herald*, 1842, p. 327.

Bhagoba Powar.

The first of these Mahar leaders was Bhagoba Powar, whose conversion was not the result of any special labors or attention of the missionaries, but of an invitation to attend the Ahmednagar chapel services by a man in the employ of the missionaries. After some time, he came forward himself to declare his intention of becoming a Christian, was baptized in 1841, and immediately employed as a catechist. Possessing great natural shrewdness and intelligence, he had a wide influence; crowds of Mahars came wherever he went with the missionaries, and listened attentively to preaching. His brother Yesuba, who followed him in 1844, had a great reputation by reason of having made a pilgrimage to Benares, and returned with a load of holy water, with which he bathed his guru's bones, and the god Chokhoba at Pandharpur, besides pouring it on his mother and brother. Long resisting, he at length yielded, and became a valuable assistant of the missionaries, living until 1865. Yesuba Salve, of Pimpalgaon, was another of the Mahar leaders, who prospered at the business of buying and selling cattle.

Lākhiram "Bawa" was another of these men of commanding influence. Living at Ahmednagar as a boy, he was intrusted by his father to a mendicant, to be made into a holy man. Then commenced a life of travel, from one shrine to another. They visited every sacred river, mountain and temple, from one end of India to the other, from Rameshvaram to the Himalayas, and Lākhiram became familiar with the sacred book of the Kabir Panth, rejecting all idolatry. At length he returned to his native city, and sat down in the gate where he had played as a boy. There a man who, he discovered, was a Christian, asked him, "Well, Mr. Pilgrim, you have spent many years visiting shrines, and rivers, and all sacred places, and you know the holy book of Kabir almost by heart; tell me, after all, are you a saint, or are you a sinner?" The question struck home, and angry discussion followed, but the result was that Lākhiram came to the feet of Christ.

A few years after his conversion, he with two companions was met by Mr. E. H. Townsend, Revenue Commissioner, who wrote after the interview: "There was a modest intelligent propriety in their appearance and manner that strangely contrasted with the uncouth ignorance usual in men of their class. Lākhiram the eldest, especially struck me as superior in intelligence and demeanor." He listened to Lākhiram's story of his conversion, joined with them in Bible reading, and said at parting, "When next we meet, we shall all speak one language; we shall all be one of color, all of one nation," to which they said "Amen." Lākhiram died in 1855.

The admission of Mahars into the Christian fold was apparently not without its effect on other classes. The Marathas especially, who were in some cases favorably inclined, seem to have been kept back by the pressing into the kingdom of these low caste people whom they despised. There is a story told by Dr. S. B. Fairbank, that the Marathas in Kendal, a village a few miles from Rahuri, once came to Mr. Abbott saying that they wished to be baptized, but had two conditions. These were: (1) that they should be allowed to keep caste; (2) that the missionaries should give up eating beef. Mr. Abbott replied, that he was personally willing to give up eating beef, but that he could not compromise with caste. Thereupon the men went back, and though friendly to this day, none of them have been baptized.

The church at Ahmednagar was not without evidences of the caste spirit within itself. The Brahman convert might lay aside all his superiority and associate freely with his comrade of Mahar origin; but the Mahar found it very hard to welcome the Mang, an outcaste like himself, for whom he had a hereditary hatred. The baptism of Bhagoba at Sirur in 1845, has already been referred to. When he appeared to Ahmednagar, he was welcomed by the majority, but one young man openly declared that he would have no intercourse with any member who dined with the objectionable Mang; there was high feeling, and others not so bold as he wavered. But the firm stand of the missionaries and the suspension of that young man, checked the trouble, and the excitement died away.

(4) Out-stations at Vadala and Nevasa.

In view of the promising outlook for work among the Mahar people, the missionaries opened an out-station in 1845 at Vadala (written in the old reports Wudaley), in the Godavari valley, 40 miles north of Ahmednagar. (This was known as Mahadev's Vadala, and was not the Vadala now occupied as a Mission station). Mr. Ballantine, who first visited the place, found all the Mahars favorably disposed. Two influential men had already been baptized, and there were also a few Christians in neighboring villages. One of them offered a piece of ground for a chapel, which was built upon it. It is related that an old man of the *Chambhar* caste (leather workers) who was able to read, used to come daily with his Bible and sit down near the chapel as it was building, read a portion of Scripture, and express his joy at seeing the rising walls of a house of God; but he died before it was finished. The new chapel was opened in February, 1846, by Mr. Ballantine, when seven men and three women were baptized. One of these converts, Mahadu, was for many years a devotee of the god Khandoba, and was

subject to nervous fits, which were regarded as due to the inspiration of the god. Since his twelfth year he had made his living on the credulity of people, and had twice performed the ceremony of hook-swinging. But led by a relative, Rama, of Khokar, he came to the feet of Christ, his nervous fits ceased, and he became an intelligent disciple.

Haripant was sent in March to live at Vadala, and found at first great difficulty in getting water, as the men of the village refused to allow him to get water from the public wells. On complaint being made, the magistrate at Ahmednagar at once gave order that that the Christians should be given the same privilege of getting water from public wells which was universally given to Muhammadans, and on the village authorities refusing to obey, they were fined forty rupees. This was the first of the Mission's "Water troubles," which cropped up periodically as the converts increased. It was also at about the same time decided that native Christians should have the same right of putting up in temples and village rest-houses, which was enjoyed by Muhammadans. These decisions greatly helped to give standing to the new Christian community. In 1846, twenty-four members were received to the church in Ahmednagar and Vadala, not including Sirur. In the same year, the Mission determined to open a new station in the Godavari valley. Tokay (Toka) was first selected, but later Nevasa was decided on. Apparently no further steps were immediately taken toward locating a missionary there. Considerable difficulty was found in getting a house, owing to Brahman opposition, but finally a place was purchased, and Ramkrishnapant was stationed there in 1850. Haripant and Ramkrishnapant had been ecclesiastically licensed as preachers by the Mission in 1848.

The opposition at Nevasa was so strong that it employed any method possible to prevent the missionaries from getting a foothold. An auction of certain property being held, the missionaries were prevented from purchasing. When they finally succeeded in getting a house, the man who sold it was excommunicated and boycotted by the village. Mr. Wilder was even falsely accused of assaulting a girl of the village, but the complaint was not entertained by the magistrate. A permanent footing being gained, Ramkrishnapant began his labors, a school was established, and the people gradually became more friendly.

In 1851, Mr. Wilder wrote of an attempt to organize village congregations, on the basis of a pledge requiring members to forsake idolatry, keep the Sabbath, listen to Christian instruction, and try to walk in accordance with it. After some failures, six such congregations were organized. Strenuous efforts were made to detach these congregations from the missionaries, and they were partly successful. But it does not

appear that this method of organizing nominal Christians was pushed to any great extent in the following years, and these congregations dropped out of sight until the organizing of regular churches of full communicants. Outstations at Dedgaon and Chanda are mentioned in 1852, and from these various points the work in the Godavari valley was well begun.

5. ORGANIZATION OF THE MISSION.

From the beginning of work in Bombay, the missionaries were organized as a self-governing community, subject to the rules of the American Board and the orders of the Prudential Committee in Boston, but independently deciding most minor matters according to vote of the majority. As long as the Mission was limited to Bombay, such a simple organization was easily managed. From 1813 to 1831 the Mission was known in the records of the Board as the Bombay Mission, and in India it was naturally known as the American Mission.

The opening of a new station at Ahmednagar, at a distance from Bombay, however, opened up new problems of administration, and the organization had to be changed from the simple one which sufficed for missionaries in a single station.

The name of the Mission was henceforth changed to "Mahratta Mission," and a constitution and by-laws were adopted, in 1834, which provided for an annual meeting for the transaction of general business, while each station was largely autonomous with reference to local matters. A remarkable feature was the appointment by the Board of corresponding members outside of the circle of the Board's missionaries, whose advice was to be asked on important matters before action was taken. Rev. J. Stevenson and Rev. George Candy occupied this position in 1842, and to them were referred for arbitration questions covering the division of the Mahratta Mission into two separate missions, the only mention at present available of the work of these corresponding members.

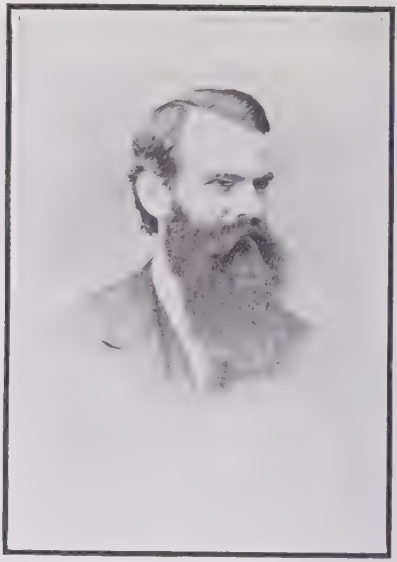
As time went on the distance between Bombay and Ahmednagar and the difficulty of travelling to and fro, together with the difference between the work of the two stations, led in 1842 to a division into two separate Missions, known as the "Bombay" and "Ahmednuggur" Missions. The station at Malcolm Peth (Mahabaleshvar) remained attached to Bombay. The missionaries at the time located in each place remained as members of that Mission, but in the years following transfers occasionally took place. At the time of the division, Messrs Allen and Hume, with Mr. Webster, the printer, and their wives, together with Mr. and Mrs. Graves at Malcolm Peth, constituted the force of the Bombay Mission; while Messrs. Ballantine, Burgess, Abbott,

and French (at Sirur), with their wives, and Miss Farrar, constituted the Ahmednuggur Mission.

This division continued in force until 1860, and was extended by the organization of Satara, which was opened in 1849 as a station of the Bombay Mission, as a separate Mission in 1852, Mahabaleshvar being included with it. Mr. and Mrs. Burgess, Mr. Wood, and Mr. and Mrs. Graves were the missionaries. In the same year, also, Mr. Wilder was sent to establish still another mission at Kolhapur, so that from that time there were four distinct Missions of the American Board in the Marathi territory, each having its separate accounts and correspondence with the Board. This separate organization was undoubtedly a convenience in those years of difficult communication, and the missions were able to develop their work independently, while they still had many things in common. The Seminary at Ahmednagar was understood to be for the benefit of all the missions, and the Press at Bombay likewise. This centrifugal principle, which then reached its climax, was given still further application in the Prudential Committee's instructions to the Ahmednuggur Mission, presently to be described.

Vadala Church
Center of Dr. Fairbank's District.

Samuel B. Fairbank, D.D., Missionary, 1846-1898.
Evangelist, Writer, Translator, Editor.
Scientist, Agriculturist.



Charles Harding
Missionary in Bombay and Sholapur, 1857-1899.

Narsoba the Converted Robber of the Mogalai.

Part III. Period of Re-organization and Re-adjustment.

1854—1881.

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1. PRELIMINARY CHANGES, 1851-5.

THE work of the American Board in India had now been established nearly forty years. Through various vicissitudes the missionaries had labored with earnestness and zeal. They had toured practically the whole of Maharashtra. They had extended their borders by opening new stations, and had sought to spread the Gospel as widely as possible. They had pushed vigorously their system of schools, scattered tracts and Scripture portions broadcast. They were, in Ahmednagar and vicinity, gathering a harvest of lives hardly won from heathenism.

But the time had come for a review of the whole plan and policy of missionary work, and especially of the place education should have in it.

A considerable change of plan was inaugurated in the Western India Missions from 1851 onwards by direction of the Prudential Committee of the Board. Previously, the missions had been allowed a fairly free hand in developing their work according to the views of the missionaries themselves. But the Committee had reached the conclusion that they must press their opinions more strongly, and so in a letter from Dr. Anderson the Secretary, of May 10, 1851, addressed to the Ahmednagar Mission, the following recommendations were made :—

1. "The securing of a distinct individual responsibility for every member of the mission as a preacher of the gospel," by the establishment of a second church and congregation in Ahmednagar, and stated preaching places and congregations in the villages surrounding, on the model of congregations in the Madura Mission ; the occupation of Vadala or Nevasa as a mission station to form a preaching center in the Godavari valley ; and the formation of new Missions at Aurangabad, and at Satara, which had hitherto been a station of the Bombay Mission.

Dr. Anderson distinctly states, in reply to representations from Messrs. Allen and Hume of the claims of the city, that the work in cities like Bombay and Madras, where the Board had then a Mission, established in 1836, awakened little interest in the churches at home. Progress was slower and less spectacular, and it was difficult to secure missionaries as well as funds. Therefore, the policy of the Board was to open village stations as rapidly as possible.

2. With reference to education, the Committee ordered the discontinuance of the Seminary at Ahmednagar, which had not served the purpose for which it was established, to train up workers for the Mission. They also discouraged boarding schools in general, as they thought that most of the children could be educated in the day schools. The latter, also, were to be directly connected with preaching stations, as "parochial schools," and the system of employing non Christian teachers was to be discontinued. The day schools were to be for children of Christians, or of those willing to be regular hearers of the Gospel. The system of free schools for non-Christian boys and girls, except the few for the latter under Miss Farrar's care in Ahmednagar, was to be given up.

The aim of these instructions was to make the Mission a system of independent units, each missionary being individually responsible for a definite section of work, and largely independent in the prosecution of it. Thus the divided opinions and jealousies arising from the association of missionaries together in work would, it was supposed, be avoided. It would appear that Messrs. Allen and Hume, of Bombay, had opposed the plan of village stations, and they were admonished in this and other letters, to cease their objections. These instructions were not intended for Bombay, and had little effect on its system of work, in which the Press had an important position, and the system of free schools that had flourished so vigorously in the second and third decades, was by now considerably diminished.

As a result of these instructions, the system of work at Ahmednagar was modified, but the plan for village stations was not at once carried out. Instead of going to Aurangabad, Mr. Wilder went in 1852 to Kolhapur, and established the new mission there. No station was at present opened in the Godavari valley; probably because no new missionaries for the purpose were sent out. Mr and Mrs. Bissell, who arrived in 1851, were stationed at Sirur, the Ballantines and Hazens at Ahmednagar, while the Fairbanks removed to Bombay, where Mr. Fairbank took charge of the Press, Mr. Allen being engaged in Bible translation and revision, and Mr. Hume in educational and evangelistic work, with Mr. Bowen as associate; Mr. Hume being also Secretary of the Tract Society.

2. THE DEPUTATION OF 1854.

While the changes in methods of work just outlined were gradually carried out in obedience to the instructions of the Prudential Committee, it became apparent at the Board Rooms in Boston, that more thorough first-hand knowledge of conditions in all the India Missions was imperatively needed. The Prudential Committee therefore appointed a Deputation, consisting of Rev. Rufus Anderson, D.D., Secretary of the Board, and Rev. A. C. Thompson, a member of the Committee, to visit India and confer with the Missions. The instructions given to them gave them "full power to give such directions to the several Missions, as they shall judge that the best interests of the Missions demand," if they agreed that delay for the sanction of the Committee was impossible.

The object of the Deputation was stated to be "to do that for the several India missions, which cannot be accomplished effectually by mere correspondence." They were to see "how far the oral preaching of the gospel is actually the leading object and work of the missions," "to what extent in India the missions of the Board are prepared to rely on the oral preaching of the gospel, and dispense with the pioneering and preparatory influence of schools, and especially of schools in which the English language is a prominent and characteristic feature." In this connection, a particular question to be settled was, "How far the institution by Scotch and English Societies of large and expensive schools in the great cities, resembling those of the East India Government in everything but the exclusion of Christianity, is a reason why the Board should institute similar schools in Bombay and Madras."

They were also to inquire into the reasons for delay in ordaining native ministers, into the propriety of the Board's furnishing houses of worship, the employment and pay of native helpers, and whether the printing establishments at Bombay and Madras should be kept up.

The question of a High School at Bombay appears from Dr. Anderson's letters to have been the immediate occasion for the Deputation, though the general questions referred to were also considered of importance. Messrs. Allen and Hume, the Bombay missionaries, had urged early in 1854 the establishment of an institution for English Education, similar to the English and Scottish schools in Bombay. The reasons which they urged for this were: (1) The increasing desire among the people for a knowledge of the English language, literature and science, an eagerness something like that for classical learning in Europe just before the Reformation. Non-Christian young men were ready to flock to educational institutions where they could learn English, and were not deterred by Christian teaching. (2) The thirst for English education was fully shared by those who had embraced Christianity, who wished

for themselves and their children the opportunities for self-improvement resulting from such education. Many young men had come to Bombay from Deccan stations, and the members of the Mission there saw with regret the tide going past them, and some of the most promising and intelligent young men who had come into Christianity under the influence of the American missionaries passing under the care of, and ultimately becoming workers in, other missions. Leaving aside all question of unworthy sectarian jealousy, it seemed desirable and suitable that such youths should be kept and educated for influence in their parent mission. The missionaries urged that such a school was necessary to save the missions of the Board in India from extinction. The urgency of these appeals perplexed the Prudential Committee, and joined to the other matters which demanded settlement, led to the appointment of the Deputation.

Sailing from Boston August 2, 1854, by Egypt and the Red Sea route, Drs. Anderson and Thompson, with Mr. and Mrs. Munger, who were returning to the Mission, arrived in Bombay November 2, and spent 72 days in Western India, going to Madura via Quilon in January following.

It had been expected that a general meeting of the Mahratta missions would be held in Bombay, for conference with the Deputation. But the enforced departure of Mr. Hume a few weeks before their arrival, made this impossible, and it was arranged instead at Ahmednagar. Mr. Hume's health, after fifteen years of continuous hard work in Bombay, had been seriously undermined. Being seriously ill in the rains of 1854, his physicians advised his going to America. With Mrs. Hume and their children, he set sail September 20 in an English ship for Cape Town. The latter part of the voyage was stormy, and after a gradual decline he passed away November 26, and was buried at sea, in sight of the coast of Africa.

After conference with the Bombay brethren, the Deputation went to Ahmednagar, where they arrived November 17. They met with the Ahmednagar Mission for four days, after which, beginning November 23, they made a tour through the Godavari region, with Messrs. Ballantine and Barker, visiting Khokar, Vadala, Nevasa and Chanda, meeting the humble Christians in these villages, and being deeply impressed with the valley and its promise, saying that what they saw "was like the cluster of grapes of Eschol borne by Caleb and Joshua from the Promised Land — a sample of the country and of what it might be expected to produce." Dr. Fairbank relates that when they halted at Innavpur on the rim of the valley, they climbed a hill, which they named "Pisgah," from which they could see the whole broad plain of the Godavari, to Ellora and Daulatabad Fort on the northeast, and Ankai Fort near the present Manmad Railway Station on the north.

There they knelt down, and prayed for the spread of the message of Christ in that fair valley.

On December 6, the general meeting of the Missions was begun at Ahmednagar, and continued daily until the 25th. All the male missionaries then on the field were present, namely, Messrs. Munger, Ballantine, Fairbank, Wilder, Hazen, Wood, Bowen, Bissell and Barker, and also the wives of six of them, and Miss Farrar, only Mrs. Graves being unable to come from Mahabaleshvar.

This meeting had no legislative power, but was simply for the collection of information, for discussion and counsel. The method followed was to appoint a series of committees on subjects suggested by the Deputation, which considered and gathered up the results of discussion in the meeting in the form of reports, which were discussed, modified, and adopted as the recommendations of the meeting. The reports were in no sense dictated by the Deputation, though they freely gave their opinions in the course of the discussion. These reports, embodied in the journal of the proceedings, together with the letters addressed to the Missions by the Deputation, were printed at the Mission Press in a volume of 110 pages, which were afterwards bound up with the reports of the proceedings in the conferences with the South India, Syrian and Turkish missions, and the report of the Deputation to the Board, making a volume of considerable importance for missionary statesmanship. The subjects considered were:

1. Controlling Object in Missions to the Heathen.
2. Preaching.
3. Native Churches and Pastors.
4. Education in Common Schools and for Teachers and Catechists.
5. The Printing Establishment.
6. Results of Past Missionary Effort in the Marathi Country.
7. Temporal aid from Mission funds for indigent Native Christians.
8. English High School at Bombay.
9. Native Teachers and Catechists.
10. Caste and Polygamy.
11. Mission Extension.
12. Translation of the Bible.
13. Visits to America.
14. Buildings.
15. Salaries.
16. Grants in aid (Government).
17. Estimates and Appropriations.

December 13, the meeting sat as a council for the ordination of Haripant Khisti and Ramkrishnapant Modak as pastors of churches in Ahmednagar, examined them, and carried out the ordination according to Congregational usage, Mr. Ballantine preaching the sermon, Mr. Wilder making the ordaining prayer, Dr. Anderson giving the charge to the pastors, Mr. Thompson the right hand of fellowship, and

Mr. Bowen the address to the people. The Second Church, over which Ramkrishnapant was ordained, was formed at this time by a colony from the mother church.

It is possible to give only in summary form the main conclusions of the reports, so far as they affected the work of the Mission.

1. The chief object of the missionary work was declared to be "the conversion of sinners," and the chief work of the missionary was preaching of the Gospel with this end in view, the gathering of converts into churches, and the setting of pastors over them. Hitherto the missionaries had paid little attention to the preparation of native pastors, doing themselves all the pastoral work. The two pastors ordained during these meetings were the first natives of India set apart by the missionaries for that office. Both village and town congregations had been shepherded by the missionaries. Now it was declared that pastors should as rapidly as possible be ordained over the village congregations, which were to be organized as separate churches.

2. The reports on Education showed that the large effort expended on common schools had produced little apparent results. It was estimated that at least 10,000 pupils had been connected with such schools since the beginning of the missions, but the only conversions had been from the teachers employed. That such schools taught by non-Christians were inexpedient, was the conclusion. Schools taught by Christian teachers were encouraged, and the importance of schools for training teachers and catechists was emphasized. The report relates that there seemed no need for boarding schools, except for those in training or those to be their wives, nor for the use of English, especially in the Deccan.

The Prudential Committee, yielding to the urgency of the Bombay missionaries, had provisionally sanctioned the establishment for the current year of a High School in Bombay, and it had been begun, under the charge of Mr. Bowen. There were 175 pupils, of every class. As has been said, the request for this school had been one of the chief reasons for the coming of the Deputation. The report recognized the strong reasons for such an institution, but the expense involved, the large place given to the English language, and the possible bad influence on other mission fields, seemed reasons too weighty on the other side.

The question of receiving grants-in-aid from Government, as mentioned in a Despatch on Education then lately promulgated, was settled in the negative, lest the religious value of the schools should be impaired.

3. On Mission Extension, an interesting report was presented. This gave a survey of the Western India field, and a list of 29 places

which ought to be occupied, with the number of men required for each, amounting to forty in all. Besides Bombay, Thana and Ratnagiri in the Konkan, and the stations already occupied in the Deccan, it was recommended that Kolgaon, Parner, Amalner, Paitan, Wai, Miraj, Sholapur, Pandharpur, Barsi, Jalna, Aurangabad, Ellichpur, and Umraoti, be occupied! For the residence of missionaries in the smaller stations, it was recommended that thatched houses, with mud walls, be built, to cost about Rs. 2,000, with the idea that the woodwork could be removed to another place when it was necessary to transfer the missionary family.

4. The report on the Mission Press, while recognizing the value of its work, gives the time and labor required of the missionary superintendent, the "centralizing power," in drawing young men to employment, and the impropriety of spending the funds of the Board in a money-making enterprise, as reasons for discontinuing the English printing and general job work.

5. The report on "Results of Past Efforts" showed that 183 had up to that time been baptized in the Ahmednuggur Mission, of whom 31 had died, 8 joined other churches, and 11 gone back, leaving 133 in good standing. In Bombay, 41 had joined the church. One Brahman had been baptized in Satara, and several Chinese and others at Mahabaleshvar. There were 11 native catechists employed, 11 of them being Mahars. Besides the congregations in the larger stations, there were little circles of Christians and interested inquirers in many places in the Godavari valley. The preparation of the Bible in Marathi, collections of hymns, and a large number of religious tracts and books, are given finally, as some of the tangible results of the work of these forty years.

The letter of the Deputation, reviewing these reports, and giving its recommendations, was written on the steamer which was conveying the Deputation southward, and dated January 15, 1855. In general approving of the reports, they laid especial stress on the preaching of the Gospel, as the main work of the missionary, discouraged schools, except for Christian children and those in the vernacular, urged the formation of village stations, required that the Press be reduced to a vernacular basis, stated the end of a year to be the limit to which the High School in Bombay could be continued on the Board's funds, urged more preaching in Bombay, in a chapel to be built from a legacy, discouraged the use of Mission funds for temporal aid to poor Christians, laid especial stress on the bad effects of the "mission compound" in drawing together into its refuge Christians who should remain in their villages, and charged the missionaries with being in danger "of yielding too much to their sympathies," when dealing with distressed and persecuted converts. They concluded by saying,

"Let it be, then, our grand business to preach the gospel, with a view to the conversion of the people of India to God; leaving the new community resulting from this to find its true place and relations in the great India community, doing, indeed, what we can, without neglecting our great calling, for the relief of our suffering converts—but assured that the only effectual relief will be in the general preponderance of the Christian faith."

A resolution of the missionaries with reference to the visit of the Deputation has the following words:—

"They have carefully examined the working of these Missions in all their departments and have given us many suggestions and counsels. Their efforts to retrench the expenses of our Missions have had our hearty concurrence and in this matter they exhibited a liberality and regard to our feelings which have gratified us much. The results of their extended experience and observation in reference to missionary operations in other countries have led us to view some questions of Mission policy in a different light from that in which we would have otherwise viewed them and we have reason to regard their counsels with regard to these subjects as very timely and important. They have given us new ideas of the best mode of gathering and organizing Churches, placing native pastors over them and preparing them speedily to be self-governing and self-sustaining Churches."

The work of the Deputation, while thus accepted by the Marathi missionaries, was not received at home without protest. It was declared that they had acted arbitrarily in ordering measures which reversed the missionary policy of decades. The complaints were so many and strong that a special meeting of the Board was called at Albany, N. Y., March 4, 1856, to which the report of the Deputation was presented, and after some discussion, the whole matter was referred to a committee of thirteen, which addressed inquiries to all the missionaries on the field, and reported at the regular meeting of the Board in 1856, when a resolution sustaining the Deputation and the Prudential Committee was adopted.

To the Committee above referred to, the missionaries on the field addressed a letter of explanation, in which they said:—

"We avow ourselves the authors of the Reports adopted at our meeting, and responsible for the principles embodied in them. They were prepared after a free and full discussion, and adopted by a large majority of our missionaries. . . . There were no sudden revolutionary changes recommended in these Reports. Some of the main principles involved in them had been advocated by members of our missions for years. . . .

"The part which the Deputation took in the meetings was suggestive and advisory rather than authoritative."

What the missionaries then regarded as the principal measures toward which their attention was directed were:—"A more vigorous prosecution of our work in the villages, collecting and organizing churches and furnishing with pastors, the breaking up of the centralizing tendency and inducing the native Christians to remain in their own villages, the entire abandonment of schools taught by non-Christian teachers, and the substitution of schools with Christian teachers, the restriction of boarding schools to the education of those designed to be helpers, and the limitation of the number to whom English shall be taught." They declared that a year and a half of trial had proved the value of the measures adopted, and they had no desire for a reversal of policy. They admitted that they were influenced by the Deputation, and that their views had been modified, but only so as might result from conference with Christian brethren of wider experience and good judgment. They said, "We regard the visit of the Deputation as a great blessing to the Mahratta Missions."

This letter was signed by Messrs. Munger, Ballantine, Hazen, Bissell and Barker, all the men then remaining on the field in the missions, with one exception. Dr. Allen, Mr. Burgess and Mr. Hume, who had been among the strongest advocates of an aggressive educational policy, had all left the Mission before this, and it is impossible to say what their attitude might have been if they had been on the spot, instead of viewing it at long range, as two of them did. There is much to indicate that anxiety over the question of the High School in Bombay was one of the causes of Mr. Hume's failure of health and premature death. One member of the Mission who remained, Mr. Wilder, was entirely unreconciled to the changes carried out, and pursued his active opposition to them long after he ceased to be a missionary of the American Board. The special point of his opposition was with reference to schools taught by non-Christian teachers, which he maintained in Kolhapur after they had been generally given up by the other missions, and in 1861 wrote and published a book elaborately defending such schools. The subject naturally has but academic interest now, as the Mission was able within a few years to secure Christian teachers and gradually build up a common school system that is recognized as of great value, on a Christian basis.

It is not uncommon to condemn the Deputation severely for the changes introduced at this time; but the quotation of the opinion of the missionaries just given shows that the men on the field at that time accepted full responsibility and approved of them. There can be little question, also, that the insistence of the Deputation on preaching, and on the extension of village work, is one of the causes of the great development of the Mission's work and the growth of the Christian community in the rural districts around Ahmednagar, as well as elsewhere.

It is impossible not to feel regret that an institution like the Mission Press, capable of immense influence for good, was given up, after years of valuable work. The restricted policy adopted with reference to education, and especially the discouragement of English education as a branch of missionary effort, appears unwise in the broader light of the present day. Shorn of its Press and High School, the Bombay Mission seemed to have little left to work with. Yet taking all things together, it must be judged that the results of the Deputation's visit were beneficial, and compelled renewed attention to the fundamental aims of the missionary enterprise.

3. AFTER THE DEPUTATION.

It was not possible to carry out at once the Deputation's proposals for village stations, because the missionary force was limited. Mr. Fairbank going to America, his place at Bombay was taken by Mr. Hazen. Mr. Bowen in 1855 withdrew from the Mission, having accepted sentiments adverse to infant baptism. He remained a power for good in Bombay as evangelist and editor of the *Bombay Guardian*, and in constant and intimate co-operation with the members of the Mission, until his death, in 1888. The station at Bhingar was closed, Mr. Munger being transferred to Satara, where Mr. Wood was temporarily absent.

Messrs. Harding and Dean, with their wives, arrived in 1857, and Mr. and Mrs. Amos Abbott, Mrs. Dean's parents, after an absence of ten years, returned for a second period of labor. Mrs. Dean is now (1913) the oldest surviving member of the Mission, and she and Mrs. Fairbank were the first of the children of missionaries to join the Mission. Before this, in 1856, Mr. Barker began the new station of Khokar, 40 miles north of Ahmednagar, in the midst of villages where many people had become Christians. Mr. Fairbank on his return from American in 1857, with his second wife, Mr. Ballantine's daughter, at once removed to a second Vadala, twenty-five miles from Ahmednagar on the high road to Aurangabad, where he opened a station which has most of the time since then been occupied by himself and his sons, the centre of a rapidly growing work in the Godavari valley.

The station at Rahuri was opened in 1860, by Mr. and Mrs. Abbott, and became the centre of what was called the "First Northern District," Khokar being the centre for the Second. Still another station was opened in the same region in 1862, at Pimpalas, a village northwest of Rahuri, the bungalow and Gothic church being erected at a cost of Rs. 4,000 by C. E. Frazer Tytler, Esq., Collector of Ahmednagar who while encamped there in 1859 had lost a lovely daughter by a sudden attack of disease, and with his wife, being warm friends of the missionary cause, decided to perpetuate her memory in this way. Being

near the great road from Ahmednagar northward to Malegaon, this station was considered accessible, and provided for the supervision of the new churches in that region. The Barkers removed here in 1863, the Bruces taking their place at Khokar. Both of these stations were, however, not long occupied, the deaths of Mrs. Barker and Mr. Chapin at Pimplas in 1864 and 1865, and the insufficiency of the missionary force remaining, making it impossible to keep the station supplied. Similarly, the Khokar station had to be given up in favor of Rahuri. The Deputation plan of establishing village stations could not be carried out without a sufficient supply of workers, and the distance of these rural stations from supplies and from physicians made life too costly in them. Vadala and Rahuri have remained the only permanent stations in the Godavari Valley.

The Mission at Kolhapur, which had been opened by Mr. Wilder in 1852, had met with serious opposition at the start, a petition that he might not be allowed to live in the city being presented to Government, but this opposition gradually gave way to friendliness. Mr. Wilder engaged vigorously in preaching, in the city and villages, and began schools, having at the end of his first year four schools for boys and one for girls, with 225 pupils. He also distributed books and tracts in large numbers, and did considerable translation and literary work. A chapel was built for preaching, and two Brahman teachers were baptized. The Deputation held in suspense for 1855 the rule of the Prudential Committee withholding appropriations for schools taught by non-Christians, in the hope that Christian teachers might soon be secured. At the end of that year, Mr. Wilder closed the schools, though the Committee had voted to continue appropriations in this special case. He soon reopened them with funds contributed in India. But as Mr. Wilder's health failed, he was obliged to go to America in 1857, and the work was suspended. Kolhapur was the only place occupied by missionaries in the Bombay Presidency at which any outbreak of the Mutiny occurred ; and the Wilders had left in time to escape it.

The Prudential Committee considered the situation carefully, hearing all Mr. Wilder had to urge, and finally decided in 1858 to discontinue the Kolhapur Mission, as it was thought "that the funds at the disposal of the Board could be expended to better advantage in British territory than in a protected state, where toleration for the missionary and his converts was but partial."

Later, Mr. Wilder's connection with the Board ceased, but he raised funds in America, came to India in 1864 and re-established work at Kolhapur, continuing it independently for about ten years, after which it was taken under the care of the Presbyterian Board of the U.S.A., the Western India Mission of which now works in that territory.

4. WORK IN AHMEDNAGAR, 1854-1861.

The Mutiny.

The Mutiny of 1857, as has already been said, brought no loss of life or property to this Mission. Nevertheless, it was a time of great anxiety and perplexity. This is indicated clearly in reports of that period, which mention the presence of predatory bands in the Nizam's territory and in the northern part of the Ahmednagar District, which made touring unsafe, while in Ahmednagar, people were excited and made many threats against the missionaries and native Christians.

Mrs. Dean, who had then recently come to the country, gives in her journal a vivid picture of the general feeling of insecurity :—

"June 18, 1857. We are now in a serious condition : the sepoys in the northwest provinces have revolted against the English Government. . . . . We have felt no alarm here, hoping that the mutiny will not spread so far south, but we know not what is before us. In Poona, the European regiments are all on the alert. Troops are being sent from here toward the north and the ground between here and the Fort (Ahmednagar) is occupied by European regiments who are waiting for orders.

"June 21. A letter from Mr. Wood received to-night, says that the camp in Satara is strictly guarded, and the ladies have fled to the Messhouse and Arsenal. The Bissells in Seroor do not feel secure, and are planning either to come here or to go to Poona for safety.

"July 19. It is still quiet here but the towns-people are talking badly. One woman who comes to our meeting heard two men talking while she was turning a corner. One said, 'Sunday will be a good time to kill the missionaries and Christians, for they will be all together. 'Yes,' said another, 'one big gun will despatch them. We had better shoot them at prayer time, for they all shut their eyes then.' They insult our people in the streets and say, 'Oh, what will you do now? The English kingdom is at an end. Let us see if your Jesus Christ will save you,' and 'You had better take care of yourselves, we are going to kill the missionaries the first thing.'"

There were occasional disturbances in the streets of Ahmednagar, and rumors of plots and uprising. The Bissells came in from Sirur. The Muharram, a time of especial excitement among Muhammadans, was full of anxiety, but special precautions were taken, and nothing happened. Mrs. Dean wrote of anxiety for her father and husband, who had gone on a tour to the north, because Bhils were hiding in that direction. Later touring on that side was forbidden. Yet the services and work of the missionaries went on without interruption, and Mrs. Dean even mentions the wedding of Vishnupant Karmarkar. Mr. Fairbank was having the bungalow at Vadala built, and made

Station School at Rahuri, 1867.

Mahabaleshvar Chapel, 1874.

The Mission High School, Ahmednagar.
("The Castle.")

frequent visits in the region, but could not go there to live that year. Mrs. Gates tells of her recollections of uncertainty and fears even at Mahabaleshvar, where her family were staying, that a plot to murder the Europeans was discovered, and they were all ordered to leave the place for safety.

New Converts.

In 1856, the conversion of four remarkable young men took place. Two of these were of the *Sali* (weaver) caste, Savalyaram and Lakshman. The former had been in the Mission boarding school, and was taken from it by his parents when some boys in the school became Christians. After some years, he began to listen to street preaching, and was much affected by it. He found a companion in Lakshman, who had studied English in the Government Schools and had adopted deistical principles, together with others of his family. Gradually by hearing preaching on the street and reading books he became convinced of the truth of Christianity, and found that Savalyaram agreed with him. The two came together to the missionaries for instruction, were baptized in April, 1856, and employed as teachers in Mission schools.

Mrs. Park (Anna Ballantine) writes from her recollections an account of the disturbance occasioned by the conversion of these young men. She says:—

"When I was a young girl and lived with my parents in the old 'Castle,' one most exciting day occurred. The two young men used to come under cover of the night to talk with the Christians, till at last they decided to leave home and friends and join the Christian community. It cost them a hard struggle to make this decision, for both of them had relatives and friends. Savalyaram had (if I remember rightly) a wife and child, whom he had to give up, and Lakshman had parents. His father was one of the leading men of his caste, was successful in business and highly esteemed.

"These two young men took the final step of leaving their homes one night. The missionaries hardly knew where to put them, but it was decided to lodge them in the lower rooms of the 'Castle,' and we all went to bed in a state of great anxiety. Nothing happened during the night, but early the next morning the friends of the young men began coming to our compound to look for them. About ten o'clock quite a mob had collected. Lakshman's father and two fierce uncles, with some others, came up to our rooms and were received by my father. They sat down and talked quietly for a while. My father told them that the young men had come to us of their own free will, to escape persecution at home."

The relatives demanded a personal interview, and the young men

were brought in. After a heated controversy, the uncles seized Lakshman and carried him out, thrusting him through a broken panel in the bolted door, and throwing him over the compound gate, which had been closed by Mr. Ballantine's orders. Savalyaram was similarly carried off. On trial before a magistrate, Laksi man was set free, and finally returned to the Christians, after his family had performed funeral ceremonies for him. Savalyaram also left his wife and child and came.

The two other young men baptized were Shahu Daji Kukade and Kasim Muhammad Dhalvani. The former was the son of a respectable Brahman engaged in trade, while Kasimbhai was a Muhammadan, and brother of Shaikh Daud, who was already a Christian. Both had a good education in Government Schools, and Shahu was at the time of his conversion a teacher in the Government English School. Both had become Deists by reading and study, and were at first opposed to Christianity, but were led to study it by consideration of the moral reformation accomplished by it. Shahu and his brother Vasudev came finally to live with the Christians, whereupon a mob of their friends collected, seized and kept them in confinement for some time, during which Vasudev yielded to their persuasions, but Shahu remained firm and was ultimately set free by a magistrate's orders, though only after painful scenes in which the feelings of the mother so impressed the magistrate that he could not refrain from tears. Shahurao gave up his service in the English School, with all prospects for higher pay, and joined the missionaries in order to prepare himself for preaching the Gospel. Kasimbhai found less difficulty, as his brother was already a Christian.

The baptism of these young men so excited the Brahmans that they collected an assembly, and decided that no Hindu should send his children to either the Mission or Government schools, on penalty of being excommunicated. But the loss of educational advantages soon broke over this boycott.

Another of the Mahar gosavis who was baptized in 1857 was Harkuba, of Panchegaon, a man of forty years, with a great influence in the Godavari region. He had visited almost every important holy place in Western India, had about 400 disciples, and had made a large collection of idols and sacred relics. He said that he used to make disciples by "sprinkling water on the head and thighs, and giving the candidate milk to drink." The candidate was required to make a feast for him and the people of the village. Wherever he went, he was received with almost divine honors, hundreds of people bowing at his feet.

After conversion, he began to learn to read, endured persecution with meekness, and said, "I have led many in an evil way, but now

having, as I trust, found the right path, I wish to devote the remainder of my life and all my powers to telling them of a Savior." He brought into his Christian life a "rare childlike faith and spirit of generosity." He lived until 1892, exerting a large influence.

Organization of Churches.

Up to 1854, there had been but one church in the Ahmednagar Mission. In that year, the Second Church was formed, as already related, and the following year, separate churches were formed at Sirur, with 25 members, Shingva, with 9, and Mahadev's Vadala, with 33, organizing the Christians already living in those places. In 1856, new churches were formed at Chanda, 24 miles north-east, and Loni, 18 miles west of Ahmednagar, with 16 and 6 members, while the opening of the missionary station at Khokar caused a transfer of the name of the Vadala church to that place. In 1857, the church at Kolgaon, with 7 members, and in 1858, churches at Gahu, near Rahuri, at Panchegaon near Khokar, and at Dedgaon near Chanda, were formed. In 1860, there were in all 16 churches in the Ahmednagar Mission, with a total of 369 communicants The organization of the separate churches gave impetus to the work, and in each place, additions to the membership were numerous.

Training of Workers.

The preparation of workers to shepherd the increasing flock was no easy task. After the closing of the Seminary in 1851, the "Catechist's School" was begun by Mr. Ballantine, with the object of supplying trained Christian workers The course of study included the Bible, Moral Science, Natural Philosophy, Astronomy, Algebra, and English taught as a classic. There were from 15 to 20 boys in this school. At the same time, a selected class of young men was given lectures on theology, as training for the more important posts. The Girls' Boarding School was distinctly intended to supply these workers with wives. The first pastors trained were Haripant and Ramkrishnapant, who were licensed as preachers in 1848, and ordained in 1854. Following them were Sidoba Misal,* licensed in 1855 and ordained pastor of the Sirur church in 1859, Vishnupant Karmarkar, licensed in 1857 and ordained as pastor of the Ahmednagar Second Church in 1860, and Marutirao Sangle, licensed in 1857, but not ordained. The need of pastors for the increasing churches was so keenly felt that in 1860 a theological class was formed, to study six or seven months of the year, spending the rest in work in the villages. Among this first regular class of 1860-2 were Kasimbhai Dhalvam, Vaniram Ohol, Lakshman Salve, Vithoba Dhambal,

* His wife was a daughter of Dajiba Nilkanth, the Bombay Parabhu convert of 1830, who labored as a catechist in the Sirur district until 1866.

and Sadoba Jadhav, who labored long as pastors and evangelists, and two of whom, Lakshmanrao and Vithoba, are still living.

This class was continued until 1862, being taught by Messrs. Ballantine and Bissell. A second class of seven members was held from 1863 to 1866, taught by Messrs. Ballantine, Hazen and Bissell, and a third of seven members from 1869 to 1873, which Mr. Bissell and Mr. Modak instructed. A fourth class was held from 1878 to 1881, from which time the history of the Theological Seminary proper begins.

Rights of Converts.

The question of the legal rights of converts had come to the front when the first Indian workers were sent into outstations, in 1846. It now came up in an acute form at Ahmednagar, in 1859, and as before, the question of water was the occasion for the dispute.

In Ahmednagar there were public tanks and fountains for water, and Mr. Ballantine advised, after consulting a magistrate, that such Christians as had the right to draw from such tanks previous to conversion should continue to do so. On some of them taking water from a tank near their houses, a storm of opposition burst forth, the people declared that the tank was defiled, themselves forsook it, and started a petition to the magistrate, reciting, that "the Christians had brought a baptized Mahar woman, and notwithstanding all the remonstrances of the Hindus, had made her take water from the tank, and thus defiled it, that the Christians in thus doing were acting in direct opposition to the Queen's proclamation of 1858." The magistrate, Mr. Tytler, on inquiring, rendered this decision :—

"The main statement in this petition is untrue. Vishnupant's wife is not a Mahar or a woman of a low caste. Vishnupant is a Brahman, converted to Christianity. His wife is a Koonbee, also converted. Before conversion, he and his wife had full right to draw water from the tank in question. He has not forfeited the above right, or any others by his conversion to Christianity. Petitioners seek to debar Vishnoo Punt and his family from use of the public tanks, solely because he is a Christian. But it is well known that if a Mang or Mahar woman marries a Mussulman, she is allowed to use the tanks, in right of her having become a Mohammedan. Cattle, horses, donkeys, prostitutes, have all access to the public tanks, and yet this common and obvious right petitioners seek to deny to a man whose high respectability they themselves dare not and cannot gainsay."

The petitioners then appealed to the Governor, soliciting his interference, claiming that the Queen's proclamation "that none should be molested or disquieted by reason of their religion" was infringed by the Christian converts taking water from the tanks, thus molesting and disquieting the Hindus. The reply of the Governor in Council was

decisive :—"Government will not for a moment entertain so absurd and so insulting an application as that in the petition signed by a few misguided persons in Ahmednagar. The petitioners should be reminded that, by their own showing, the fountains in question were established by Mohammedan kings ; and that, in the days of those kings, no Hindoo would have dared to suggest that they were polluted by being used by Mussalmans. If they could be used without pollution by any Dher or Mang who embraced the Mohammedan religion, how can they be polluted by the use of Christian converts? The petitioners have forgotten their own shastras, which declare that the caste of the Ruler, whatever it may be, is equal to the highest ; and they have perverted the declaration in the Queen's proclamation, which expressly states that none should be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith which the Queen not merely acknowledges, but of which she proclaims herself the defender."

The ground thus taken was new and was of the utmost importance, as a declaration of the rights of Christian converts, of whatever origin. At the same time, an order from Government declared that pupils from low castes should be admitted into all schools supported by Government.

The water question came up again at Satara in 1860, where Haripant temporarily transferred for aid to the Satara station, obtained a house in the city, and going to the public reservoir for water, was stoned. A riot there was met by the magistrate with firmness, and the right established in Ahmednagar was given to the Christians in Satara.

Growth at Ahmednagar, 1860.

In the Report of the united Mission for 1860, a review of the work in the Ahmednagar Mission was given, which is of interest here. The number of converts received for each period of five years was as follows:—

1831-1835	...	...	...	9
1836-1840	...	...	...	7
1841-1845	...	...	...	75
1846-1850	...	...	...	63
1851-1855	...	...	...	78
1856-1860	...	...	...	363
		Total	...	595

The total number of members at the end of 1860 was 473, 127 having been admitted in that year. In the last four years, as many had been received as in the whole preceding twenty-six.

The number of children baptized in the same period of 30 years was 517. In commenting on these figures, Mr. Ballantine wrote:—

"If it be asked how the sudden increase in the number of converts

in the last term of five years can be accounted for, it may be answered, that the new policy inaugurated in the Mission in 1855, of placing missionaries out in the districts to labor among the people, has doubtless been the means in the hands of God of greatly extending the knowledge of the truth, and of bringing many more converts into our churches. The churches in the villages, which had before been superintended at great disadvantage by a missionary residing at Ahmednagar, were now well cared for by a missionary residing near them, and they suddenly sprang up into new life and activity, and as a consequence numbers were added to the Lord, and new churches were established in other villages."

5. RE-UNION OF THE MISSION, 1860.

Since 1852 there had been four missions of the Board in the Marathi territory. Decentralization had been carried to an extreme, and the result had been weakness. The time had now come for a reorganization.

August 13, 1857, Dr. Anderson sent a circular to the Mahratta missions, asking whether the time had not come for reunion. He urged the improvement of communications by roads and railways, as removing some of the reasons for the division. This inquiry was met by the Ahmednuggur Mission with resolutions and letter of explanation, declaring against the proposed consolidation, because of the greater complexity that would be given to missionary operations, the loss of time and expense in attending Mission meetings, and the impracticability of members of different stations understanding each other's wants and interests. The opposition manifested led to the proposal being dropped for the time being, but the sentiment for union developed rapidly, and not quite three years later, April 2, 1860, Dr. Anderson wrote:

"The reasons which led to a division of the Mahratta Mission first into two missions, and then into four, no longer exist. There is no longer any serious ground for difference of opinion between Bombay and the Deccan. Bombay has for some time been virtually connected with the Ahmednuggur Mission. The division is a source of weakness both to Bombay and Satara."

For these reasons the Committee had decided that the three missions should be made one. Following these instructions, a meeting was held at Ahmednagar June 20, 1860, at which the united Mission was organized, under the name of "The Marathi Mission of the A.B.C.F.M.," the three missions hitherto existing being now called the Bombay, Ahmednagar and Satara Branches. Section 4 of the new Constitution provided that "each Branch shall have the right to regulate its own

internal affairs and carry on its operations independently, provided it do not contravene the action of the Mission or incur expenses so as to exceed the allowances to said Branch." This organization, which retained a considerable amount of autonomy for each Branch, was modified in 1864 by ceasing to use the term "Branch," and bringing all operations directly under the control of the Mission, which from that time began to hold a semi-annual meeting. The Mission has continued to work under this organization to the present time.

6. WORK IN BOMBAY, 1855-1881.

The refusal of the Board to allow a High School, and the closing of the Press, as has already been indicated, were serious blows to the prestige of the Bombay Mission. The English portion of the Press was sold in 1857, Mr. Thomas Graham, who had been since about 1840 the Mission printer, now setting up independently. In three years, also, the vernacular section was sold.

Another man for whom the American Mission Press became a stepping stone was Javaji Dadaji, a Hindu of good family, born in 1839, and first employed as a type cleaner on Rs. 2 per month. To Mr. Graham he was indebted for his training in the business. He continued in the Press for ten years, and when it was sold he got employment in the *Times of India* Press. Raising a small capital, he started a press, now well known as the Nirnayasagar Press, under the ownership of his son, Shet Tukaram Javaji, where the *Dnyanodaya* has been printed for many years, as well as Marathi Scriptures and other religious books.

The work at Bombay was thus limited chiefly to the revision and printing of the Scriptures, carried on by Mr. Hazen, who carried through the Bible Society's editions of 1855, 1857, and 1872, and also edited the *Dnyanodaya*, which was printed at the Mission Press until it was sold. Preaching was carried on in the new church building in Bhendi Bazar, but the church was small and disorganized, being rent with factions and strife. Only one or two schools appear to have been kept up.

Mr. and Mrs. Harding arrived in 1857, but Mr. and Mrs. Hazen returned to America in 1858, remaining for six years on account of ill health. The Bombay mission was thus left with only an inexperienced missionary and his wife. Mr. Bowen, who had left the Mission in 1855, assisted greatly in preaching and other work. In 1859, Rev. R. V. Modak, who had been for five years pastor of the Second Church in Ahmednagar, was called to Bombay, and installed as its first pastor January 15, 1860, Mr. Vishnu B. Karmarkar being ordained in his

place at Ahmednagar. There were in the Bombay Church 14 communicants and 7 baptized children.

A new preaching place was built, in the compound of the Byculla Mission House (located where the Police Hospital now is, on the corner of New Nagpada and Parel Roads). Mr. Modak engaged vigorously in preaching. During that year a Muhammadan, Abdul Masih, was baptized, and Dajiba Jagannath, a Brahman convert baptized in Ahmednagar in 1848, and employed as a teacher, but later excommunicated while living at Satara, was restored to the church, and continued for some years as a faithful Mission worker.

Ramkrishnapant continued as pastor, except for an interval in which Haripant acted, until 1866, and in 1868 Vishnupant came from Ahmednagar to take up the pastorate, which he held until his death in 1881. The church made, as in previous decades, no rapid gains, but held its own.

Mr. Harding's transfer to Sholapur in 1862, and frequent changes in the missionary force in the years following, prevented the continuity of work which prevailed in other stations where missionaries spent longer periods. Messrs. H. W. Ballantine, Munger, Wood, Hazen, Harding and Park, with their wives, labored here in succession, until the arrival in 1875 of Mr. and Mrs. E. S. Hume, who remained as missionaries in the station until 1903.

The *Dnyanodaya* was mainly edited in Bombay from 1867, in which year Mr. Shahu Daji Kukde become editor. He had charge for five years, and continued as Marathi editor until his death in 1885. By his writings, his influence was widely felt, and in the Christian community his position as a leader was one of importance. The *Dnyanodaya* became a weekly in 1873, its size being reduced to twelve pages.

Among the converts of 1873 was Kashinathpant, whose son and daughter are now valued Mission workers in Bombay. He was a Deshasth Brahman, and labored efficiently as a preacher. The Mission Report for 1879 mentions the baptism of a "a young Mussalman, of the Shiah sect," who is well known now as Rev. Imam Baksh Bawa. Mr. Bawa relates that he was converted through hearing the preaching of an elderly missionary in the Victoria Gardens. He attempted to oppose the preacher with scoffing and angry words, but was impressed by the meekness and calmness of the missionary, was led to read the Bible for himself, and became convinced of its truth. Delaying for two years because of family ties and affection for his mother, he at length felt that he could no longer refuse to confess Christ. To avoid possible violence, he was sent to Ahmednagar, and was baptized by Dr. Fairbank November 16, 1879. He became a member of the Bombay church, studied in the Theological Seminary, and engaged actively in evangelistic work in Bombay.

7. THE OPENING OF SHOLAPUR, 1862.

The tours of the early years had many times included Sholapur, and the missionaries had often turned their eye thither with the hope of occupation. This was one of the stations mentioned in the 1854 report on Extension, and in the correspondence of the succeeding years it is mentioned as a possibility. In December, 1860, Mr. Harding, while stationed at Bombay, went to Sholapur with his family, and remained until March, preaching in the city and the surrounding villages, and selling and distributing books and tracts. Again in November, 1861, he made a tour from Ahmednagar to Pandharpur, and thence to Sholapur, finding some interest awakened. Two or three villages asked for religious tracts. One man who had had for some years a knowledge of Christianity wished to accompany Mr. Harding to Bombay, but at the last moment was prevented. Another, who had first heard the message from Mr. Munger nearly ten years previous, appeared "like a true follower of Christ." At the Mission meeting in October, 1862, it was definitely decided that Mr. Harding should begin a new station at Sholapur. Going there near the close of the year, he found considerable opposition, but obtained a house in the town which served as chapel, where services were held on Sundays, and lectures and discussions on week-days, while out-door preaching was carried on, and tours made to surrounding villages. Requests for schools at Barsi and Sholapur were made, but the opposition aroused frightened those who wished them. In 1863, Mr. Harding succeeded in establishing a catechist and teacher at Barsi, where there were several inquirers. A school was opened at Kumbhari, 7 miles east of Sholapur, which is still continued. Then a school was started in Sholapur itself. January 9, 1864, the Christians who had been living for some months at Sholapur and vicinity, met at the Mission House for the purpose of forming a church. Eleven members were received by letter from other churches, and four were baptized during that year, while a dozen inquirers were counted. Two young men from Kumbhari were baptized in 1865, Bhujang L. Gaikavad, afterwards pastor of the church, and Madhav B. Nikambe, now Presbyterian pastor in Bombay, and one other old man was received. A school building was erected at Sholapur in 1866, which is still standing, and in it was begun a school of 25 pupils, the germ of the present boarding schools for boys and girls. A Brahman was baptized who had heard the Gospel twelve years before, from Lakhiram, the converted Mahar *gosavi*, who used to stand near the Delhi gate at Ahmednagar and speak to the passers by. The man then determined to become a Christian, but as Lakhiram died, he was lost sight of, drifted away to Baroda, where he studied Hindu medicine, thence to a village near Pandharpur, whence he came to Sholapur to

prescribe for a sick man, heard that there were Christians there, sought them out, felt his former impressions revive, and was baptized.

The first Mrs. Harding died in Sholapur in 1867, but Mr. Harding was encouraged by the conversion of several men, two of them from a village west of Sholapur, and two Brahmans, Ramchandra and Prabhakar Keskar. The latter two broke caste, and began to live with the Christians, whereupon the Brahmans made a riot, broke open the house in which the young men were, and carried them away by force, severely beating three of the Christians. After search by a magistrate's order, the brothers were released from the hiding-place where they were confined, and Ramchandra, the elder, was baptized. Prabhakar, the younger, was so far persuaded and intimidated, that he chose to remain with his relatives. But his mind was not at rest, he was bitterly ashamed of his turning backward, and after two months returned to live with the Christians. This was the beginning of the long and useful service of our late beloved "Dr. Keskar." He pursued his studies in Bombay, was employed as a teacher there, studied medicine, and finally returned to Sholapur.

Mr. Harding having gone to America, the work at Sholapur was taken up in 1868 by Mr. Hazen, who was in 1870 transferred to Bombay for Bible revision work. Mr. Park, and later Mr. Atkinson took charge at Sholapur, but in 1875 the Hardings were again stationed there, as were the Gates on their arrival in that year.

Barsi and the "Mogalai."

The story of the beginning of the Christian community of Dhotre, near Barsi, and in and around Watwad, eastward in the Nizam's Dominions (popularly known as the "Mogalai"), is romantic, and especially interesting at the present time, in view of the opening of Barsi as a mission station in 1913.

At some time in 1868-1870, a man of the Mang caste, Ramji Thorat, born in the Mogalai, but then living at Dhotre, and possessing some influence as a religious *guru* with many disciples, came to Sholapur to apply to the Collector for some land. Missing the Collector's bungalow, he found his way to that of the missionary, Mr. Hazen, near by, heard from him of the Christian religion, and took home with him a little book, *Kharāmārg*, or The True Way. He had taught himself to read, and reading this book, he began to tell others of the truths which he found in it. Being baptized in 1872 by Mr. Park, he went on to bring his disciples and relatives to join his new found faith. A Mang from Watwad, Mesoba Londhe, who had been imprisoned at Purainda for dacoity by by Col. Meadows Taylor, well known as the author of "Tara" and other tales, found his way to Dhotre and learned from Ramji the wondrous story. Returning home, he was baptized in 1874, with

Dr. and Mrs. P. B. Keskar, Independent Workers, with their Famine Orphans.

The Wai Hospital, 1912.

his wife and son, and others soon followed. The contagion spread, as Ramji made tours through the region, and at Watwad, Shiradhon, and other places, people of this humble and despised caste, so many of whom gained their living by thieving and highway robbery that the men of the caste are all required nightly to attend roll-call in their villages, became followers of the Christ, laid aside their evil ways, and became new men. Mesoba, especially, the robber and man of violence, became noted for his meekness and gentleness. Though of very limited education, he was ordained pastor of the Watwad Church, and served faithfully until his death.

Another man who showed the power of the Christ life was Narsoba, who recently died, whose picture is shown under that of Mr. Harding. Ramji, whose conversion began this movement, to whose personal influence, humanly speaking, the conversion of the body of over 300 Mogalai Christians was due, has also died, in the present year.

8. BEGINNING OF INSTITUTIONS, 1855-1881.

Though this period was largely one of evangelistic and individual effort, yet the foundations of important institutions were laid. Some of these may be reserved for fuller consideration under the next period. The Catechist's School, with its select class of theological students, has already been mentioned, and its development into the Theological Seminary indicated. Another institution, not under the direction of the Mission, but in full co-operation with it, requires attention here.

The Normal School.

This institution was started in 1866 as one of five in different parts of India, by the Christian Vernacular Education Society, an organization which grew out of the Mutiny. It sent Mr. James S. Haig to India in 1864. He found the Mission willing to co-operate with him, and so decided on Ahmednagar as the best place for a school designed to meet the need of the Marathi language area for trained vernacular teachers. Two years were spent in learning the language; then the Mission loaned him the lower floor of the "Castle," and gave into his charge the Station School and some students who were designed for the ministry. For three years the school met in the "Castle," but in 1869 a property of 22 acres was leased, including the present Girls' School, Haig Bungalow and Rose Cottage sites, by the help of Vishnupant Karmarkar. For his services in negotiating this transaction, Mr. Haig and the Society gave Vishnupant the Rose Cottage site (Dr. Hume's bungalow), which the Mission finally bought from Sumantrao Karmarkar in 1885 for 2,000 rupees, when he was starting for America. In 1870 the Normal School building and dormitories were completed and

the school began its life as a boarding institution. At this time it had about 40 pupils. There was a small elementary school in one of its rooms which was used for practicing purposes, and the Society conducted two small day schools, in Nalegaon and Malivada. The Haig Bungalow was built in 1874, and the separate building for the Model School in 1861.

The Girls' Boarding School.

The beginning of this institution has already been outlined. It was under Mrs. Ballantine's care from 1852 to 1865, and the number of pupils increased to over fifty. Over forty girls from the school were received into the church, not including those who united with other churches. Mrs. Hazen followed Mrs. Ballantine, and Mrs. Bissell took charge in 1868, in which year the school moved from the "Castle," where it had been held for thirty years, to the church compound on the south edge of the city. Mrs. Bissell sought to grade the school and introduce a regular course of study. Krishnarao Sangle was a teacher for nine years, and helped much in the discipline and instruction, besides teaching the girls to sing his own lyrics. In 1863, Sir Bartle Frere, then Governor of Bombay, visited the school, and expressed himself as "much gratified with the proficiency of the pupils in Scripture History and Sacred Geography," and interested in their singing. In 1875, there were 100 pupils, and Miss Ashley had charge for a term. Mrs. R. A. Hume also gave herself earnestly to it for three or four years, but in 1879 the school came again under the care of Mrs. Bissell. In 1881, there were 150 pupils, but the expense did not greatly increase. Many of the pupils were day scholars not supported by the Mission; Mission workers living at a distance paid one rupee a month for their children. The boarding pupils were grouped in circles of ten or twelve, each under the charge of an elderly Christian woman. The girls did the household work, and were taught cleanliness, order, and simple living. Up to 1881, about 2,500 girls had been taught in the school, and many of them filled useful positions as teachers, wives and mothers. There are still living women who recall with gratitude their early training in this school under Mrs. Ballantine, Mrs. Hazen, or Mrs. Bissell.

9. ECCLESIASTICAL ORGANIZATION OF THE CHURCHES, 1864.

From the beginning of its history, the Mission had been the only ecclesiastical body. It examined and licensed preachers. The first pastors at Ahmednagar were ordained by it, in conjunction with the Deputation, and it had continued the practice of ordaining. As the churches increased in number and power (being 23 in 1864), the need of an indigenous ecclesiastical organization began to be felt.

It had been for many years customary to hold, in conjunction with the Mission meeting at Ahmednagar, a gathering of Christians. In 1864, the Mission resolved that an organization of churches should be formed. Accordingly on November 1 the missionaries and pastors in connection with the Mission assembled at Ahmednagar, and adopted a constitution for the Aikya, or Union. This was further considered and finally adopted at a meeting held in October, 1865, at which three pastors and delegates from nine churches were present. The chief points are as follows :—

"1. In order that the form of doctrine may remain in accordance with the Scriptures, that the polity of the churches may be carried on after a common plan, and that the means used for promoting knowledge and religion may be alike, there is need that a mutual connection should be formed between all the churches of this Mission.

"2. By this connection it is not meant in any way to take away the authority now exercised by each church, or to lessen its responsibility to Christ its head.

"3. The business of this Union shall be carried on by an assembly formed of the pastors and a delegate from each church in the above mentioned connection ; to be called the "*Vadilvargachi Sabha*" (i.e., Assembly of the Elders, or Presbytery). The missionaries may sit with this assembly and give their opinion and advice, but shall not vote on the questions decided.

"4. The business of the assembly shall be to advise the churches that come into the Union respecting the principles of religious doctrine and moral conduct, and to give its opinion on the questions submitted by the said churches ; to examine and license candidates for the work of the ministry, or to take away such licenses ; to ordain licentiates as pastors over the churches, or as evangelists to the heathen, and to install ordained ministers as pastors of churches in this connection, or to try such ordained ministers, and, if found guilty, to deprive them of their authority ; to disallow heretical opinions by which the peace and purity of the church are destroyed ; to divide or unite churches on the request of their members, and to form new churches and to receive such churches into this Union ; and to take such other action as may be found necessary for the conservation and increase of churches associated with this Union.

"5. This assembly shall not receive appeals from those who think themselves aggrieved by the discipline of the churches, or make any changes in the decisions of the churches. But when a church asks advice respecting its internal matters, it is for this assembly to give its opinion on the principles involved."

It will be seen that this organization, while fundamentally Congregational in principle, introduced also several Presbyterian features, such

as licensure and ordination by the Union. These features, it may be remarked, are now being introduced into the ecclesiastical system of the Congregational Church in America, which has thus followed, rather than led, the Church on the Mission field. The first permanent officers of the Aikya were Rev. Vishnu Bhaskar Karmarkar, Moderator, and Mr. Sudam Raghunath Powar, Clerk. The Aikya continued to hold its regular annual meeting from this time on.

The Aikya took up the problem of the churches, began to raise a Sustentation Fund for the salaries of pastors, and insisted that churches which wished ordained pastors should raise monthly a sum equal to one-tenth of the income of their members. The pastors led in this movement; Vishnupant in 1861 after a strong speech had laid down Rs. 25, one month's pay, on the table. Ramkrishnapant in 1867 pushed so strongly that seven pastors in Rahuri district were ordained on every member of the churches pledging a tithe of his income.

10. THE COMING OF THE S.P.G., 1871.

During the early years of its work, the Mission had been on the most cordial and friendly terms with other missions. There had been co-operation where possible, and little or no interference. Other missions had entered and begun work in various parts of the Presidency, but had tacitly recognized the prior occupancy of this Mission in the fields where it was working. It is necessary now to record briefly the coming of the Society for the Propagation of the Gospel into territory which the Mission had cultivated for forty years with great success.

In 1871, Bishop Douglas sent a native catechist and teacher to begin work at Ahmednagar, and at the beginning of 1873 a missionary was stationed there. The catechist was none other than a man who had four years before been dismissed by the Mission and excommunicated from the church for un-Christian conduct. He was afterwards admitted to communion in Bombay, applied to the Bishop for employment, and was sent by him to the district of the American Mission from which he had been dimisssed, on double the pay which he had received from that Mission. In the year following, the work of the Society was pushed in the northern and north-eastern districts, in the very directions where most labor had been performed by the American Marathi Mission, agents were placed in villages where churches had been organized and workers stationed for years, persons under excommunication were received to communion, and a large number of people throughout the district were baptized, whose whole instruction in Christianity had been under the American Mission, but who were not considered by its agents as ready for baptism. The

School-Church in Parner District.

Theological Seminary, First Class, 1878-1881

K. B. Gaikvad. H. G. Gaikvad
S. P. Gaikvad. B. C. Uzagare. A. S. Bhosle
B. L. Gaikvad T. Nathoji.

The Jeur Committee, 1910-1913.

Rev. B. G. Bhingardive. Rev. B. P. Umap.
Rev. B. C. Uzagare. Rev. S. R. Modak.

Christians said they were "Pulled up and harvested in a green and unripe state."

This first action was carried out by the orders of Bishop Douglas, and the confirmations in large numbers were performed by him in tours through the district. Protests being of no avail, the missionaries ceased to remark especially on the matter. But the action of the S.P.G. missionary in 1878, in baptizing large numbers of people who were inquirers, but were not regarded as ready for baptism by the American missionaries and pastors, led the Mission to appeal to the S.P.G. Committee, which adopted rules forbidding the employment of agents dismissed from other societies as morally unworthy. These rules were at once adopted by the American Mission.

Bishop Milne visited Ahmednagar and proposed a conference, which was held January, 1, 1879, there being present, besides the Bishop, three missionaries of the S.P.G. and three of the American Mission. The result of this conference was an agreement by which the territory south-east of Ahmednagar was reserved for the S.P.G. and the territory west of the Sina River and west of Rahuri was reserved for the American Mission ; while in the territory to the north and north-east, where both societies were already at work, each undertook to refrain from beginning fresh work in places where the other had a school or resident agent, and from baptizing persons in such villages without communicating personally with the agent in charge of the village. This agreement has continued in force until the present day, and has helped greatly to reduce friction and prevent many of the evils resulting from rival societies working in the same territory. Some mis-understanding having arisen about certain points, a revised agreement was made in 1902.

11. THE FAMINE OF 1877.

Little reference to scarcity of food, failure of rains, and missionary work resulting, may be found in the early history of the Mission. But from the year 1876 down to the present time, the Deccan, and sometimes the whole of India, has suffered frequently from famine.

In the year 1876, throughout the greater part of the Deccan, less than one third of the usual rain supply fell. Streams and wells dried up and hundreds of villages were deserted for want of water to drink. Crops failed, and fodder was insufficient for cattle, so that many died. This condition continued through 1877, during which year partial rains fell, some sections receiving so little that the crops failed entirely. The prices of grain at the beginning of 1878 were higher than in 1877, and the available supply was much diminished.

The famine naturally bore heavily on the Indian Christian community, as most of the people were dependent on daily work for their

bread. Added to the famine was sickness, a fatal type of fever prevailing in the Ahmednagar districts, where 4 per cent. of the Christians died. The missionaries found themselves compelled to give attention to famine relief, not only for the poor Christians, but for hundreds of others who where starving. In Ahmednagar, the missionaries acted as members of a Famine Relief Committee, one of them spending from two to five hours daily for two months in this work. A relief camp was formed in a grove by the Sina River, huts being erected to protect the wretched people from rain and cold. Work was provided and tickets given for rations, while many people were sent to other places where workers were needed. At the worst period, nearly Rs. 300 a day were expended under the direction of this committee.

At Sholapur, where the famine was most severe, the ordinary mission work was largely interrupted by the famine. From March to June, 1877, there were many destitute people coming to Sholapur. As the season advanced, the number increased, and hundreds were fed daily at the Mission houses. Almost every day there were brought some in an almost dying condition. A photograph of a large group of these, taken outside Mr. Gates's bungalow, shows such extreme emaciation that a physician in America to whom it was shown declared that he would not have believed if it had not been a photograph that it was possible for human beings to exist in such a state. Dr. Emma K. Ogden, who had lately joined the Mission, was able to assist materially in caring for the sick and suffering.

Mr. and Mrs. Gates were the first of the missionaries to begin the practice of taking orphans, which had not previously formed a part of the work, as the funds received from the American Board could not be spared from other evangelistic and educational work. They had in 1878 eight orphans, who were educated in school and taught to do work of all sorts about the house. A year later they had twelve such boys and girls and the number increased in succeeding years. Some of these have now for years been active workers in this and other Missions.

Dr. Fairbank in 1878 distributed Rs. 1,172, mostly in small amounts, to farmers in the Godavari valley, for purchase of seed. Mr. Gates also distributed a large amount around Sholapur. This distribution, as was all the famine relief work of the missionaries, was made without distinction of caste or religion, to those who needed it. Dr. Bissell wrote in 1878: "The famine has borne fruit, and *not all bitter* fruit. Many of the people seem humbled; especially the poor who have suffered most. They are ready to cast away their old religion for something better. We have found it necessary to be very careful in receiving candidates for baptism, testing their motives sometimes by weeks of probation and close scrutiny of their conduct."

The year 1879 is described as being one of continued hardship. The Mission workers could buy only the plainest food from their slender allowances. High prices prevailed. Government work was suspended and there was little work in the villages. Families and churches were broken up and scattered. Drs. Fairbank and Ballantine were both engaged for some months on special famine work under Government in the Sholapur and Kaladgi (Bijapur) districts.

The strain of anxiety continued into the rainy season of 1880, when little rain fell for the first crops, but abundant rains coming in September produced good crops and made the famine a thing of the past. At the close of 1880, a rupee would buy (at Ahmednagar, 16 seers (about 44 lbs.) of grain, nearly twice the amount it would bring at any time during the previous four years. The years of scarcity had been a terrible ordeal, but the aid which missionaries had been able to give did much to draw the hearts of people toward Christianity.

12. THE AHMEDNAGAR SEMI-CENTENNIAL, 1881.

The Mission had never celebrated any anniversaries; but as the end of fifty years from the founding of the Ahmednagar Station approached, plans were formed for a celebration of this event, which, as the greatest development of the Mission's work had taken place in that region, were made to include the whole Mission. Interest was awakened in the Aikya and Christian community generally in projects for the raising of a "Sustentation Fund" for support of pastors, and funds for scholarships for higher education of Christians. Tin boxes were given out for collections, with the words "For God" marked on them. Those who had fields or were engaged in trade were encouraged to lay aside a definite part of their profits.

The Jubilee meetings were held at Ahmednagar from October 26 to 30, and were presided over by Mr. Shahu Daji Kukade, at that time Marathi editor of the *Dnyanodaya*. A large company of Indian Christians, including many from other missions, attended, and besides the members of the Mission, Rev. George Bowen, a former member, and Dr. and Mrs. J. Murray Mitchell were present.

On the last day, the offerings were brought, and the tin boxes were opened. The total amount collected was over Rs. 400, and pledges brought the amount to over Rs. 800. The cash gifts included one of Rs. 50 from an Indian Christian in Government service, but most of them were in very small sums, about 3,000 copper coins and 250 silver coins being taken from the tin boxes. The papers prepared for this occasion were published in a pamphlet called "Memorial Papers 1813-1881," which remains a treasury of historical informa-

tion. Among these is a letter from Dr. A. Graham, of Edinburgh, who hospitably welcomed the missionaries when they came to Ahmednagar in December, 1831, opened for their work the Poor House, and later gave his bungalow, which is still owned by the Mission, the oldest of its existing missionary residences. Rev. Hollis Read, one of the first company of missionaries, sent some reminiscences of the early days in Ahmednagar, and contrasted the present with the first weak beginnings. Rev. Ramkrishna V. Modak read in Marathi a historical sketch of the churches of the Mission, and of the chief Indian leaders connected with it. Mr. M. R. Sangle gave an address on the independence of the Indian Christian community. Dr. Fairbank's sketch of the evangelistic work of the Mission, Dr. Bissell's of the educational work, and Mr. Bruce's on the literary work, are exhaustive and complete.

Increase in Fifty Years.

The rounding out of the fifty years of the Ahmednagar work, and eighty years of the Mission, makes fitting a review of the progress of the Mission during this period. The growth of the Indian Christian community practically dates from 1831, as only four Indians had been baptized previous to that year. The average number received to communion during each decade from 1831 to 1855 was 56, the annual average being 11. For the succeeding decades the figures are given in the following table.

Decades.	Number received.	Annual average.
1856-60	373	74
1861-65	259	51
1866-70	213	42
1871-75	460	92
1876-80	730	146
Total for 25 years	2,035	81

The total number of communicants received up to 1855 was 280, of whom there were at the end of that year 192 on the rolls. In 25 years, 2,035 were added, and the number at the end of 1880 was 1,340. Besides these, the number of baptized persons not communicants, including children, was 1,008. While in 1855 there were six organized churches, in 1880 there were 24. In 1855, there were two ordained pastors, in 1880 there were 15. In 1854, there were 14 native catechists, 10 Christian teachers, and 17 non-Christian teachers. In 1880, there were 14 preachers, 32 Bible readers, 23 Bible women, 76 male teachers, 14 female teachers, 2 others, making a total of 175 Indian assistants. There were 71 schools with 1,276 pupils, and 38 Sunday Schools with 1,478 pupils.

These figures seem small compared with those of the present day, but they were significant of growth during a period of reorganization, when the missionary force was subject to frequent changes, and was often reduced to a very low limit. In 1854, the missionary force had consisted of 9 men and 8 women, while in 1880, there were only 11 men and 10 women; and the number had been much below this at times. The increase of communicants in the last decade of this period was 50 per cent greater than in the previous decade, and nearly twice as great as that of any preceding decade. In 1880, the increase was more than 14 per cent.

13. CHRISTIAN HYMN-WRITING.

It is impossible to do justice to this important subject in this brief record. Mention has already been made of the Mission's first attempts at Marathi hymns, and of Mr. Ballantine's monumental work as a translator of English hymns into Marathi to be sung to English tunes. He translated in all 336 such hymns, besides 64 for children, which were published as a separate collection, with music, in 1862. He was revising the hymns for the edition of 1865 when failing health compelled him to leave India, and he died at sea.

These translations were definitely intended to take the place of hymns in native meters, but as poets arose in the Christian community, the translations were felt to be unsatisfactory, and hymns in Indian meters were again introduced. The leader in this movement was Krishnarao R. Sangle, a convert from the weaver caste, baptized at Ahmednagar January 1, 1860, and later a teacher and a preacher of the Mission at Ahmednagar and Bombay. He prepared a poetical tract published by the Tract Society in 1870. His first hymn was based on Mr. Ballantine's translation of "Alas, and did my Savior bleed," (अहाहा प्रभुरे, मजला तारायासी). This was first sung by Krishnarao and Vishnupant at the general meeting at Ahmednagar in 1861, and deeply affected the congregation present. Other hymns prepared for similar special occasions are still in use. Mr. Sangle stated that the composition of many of these hymns was accompanied with weeping and deep emotion, and the effect of his singing them on his hearers was similar. A Brahman music-teacher was said to have wept on singing देवा, मज द्यावी तारणाची भिक्षा (God, give me the boon of salvation). Mr. Sangle's hymns became at once so popular in the Christian community, being more in favor than the foreign-sounding translations, that a collection of them was published by the Mission in 1867, with the title *Gayanāmrit* ("Nectar of Song") containing 52 pages. A second enlarged edition was published by the Tract Society in 1870, and a third in 1876. The fifth edition of "Sacred

Songs," in 1874, was enlarged by including a number of Sangle's hymns, along with some by other Indian poets, and new translations by Mrs. Bissell and Dr. Fairbank, among the latter being "Sweet hour of prayer" and "The old, old story."

The *Bulbul* is a collection of hymns for children, including those published by Mr. Ballantine in 1862, with additions by Mrs. Bissell, Dr. Fairbank, Mr. Sangle, and others, with music. It was published in 1874, having been edited by Mrs. Bissell and put through the press by Mr. Harding. A revised edition was published in 1881.

Mr. Harding also compiled and published in 1886 another collection of children's songs called the *Gānanidhi* (Song Treasury), containing more than fifty Indian airs in staff notation, besides many English tunes. This was also published with words only, and has been since reprinted by the Tract Society.

THE MISSION IN 1884.

Entertained by J. Elphinstone, Esq., Collector of Ahmednagar.

Standing.—E. S. Hume, J. E. Abbott, L. S. Gates, S. D. Kukde, Miss Fairbank, Dr. Fairbank, Mr. and Mrs. Haig, Miss Hume, Dr. Bissell, Sumatibai Modak (Mrs. I. B. Bawa) and Colonel G. A. Jacob.

Sitting. Mrs. E. S. Hume, H. J. Bruce, Mrs. Gates, Mrs. Harding, George Harding, C. Harding, Chandrabai Kukde, Ramkorbai Modak, J. Smith, Mrs. A. D. Bissell, Mrs. Elphinstone and Children, A. D. Bissell, Mrs. L. Bissell, Miss Ruby Harding, J. Elphinstone, R. A. Hume, R. V. Modak.

The Mission and the Deputation of 1901.

Standing, rear row, (left to right).—Miss Nugent, J. Smith, H. Fairbank, Miss Moulton, D. C. Churchill, R. Winsor, J. E. Abbott, S. V. Karmarkar, W. O. Ballantine.

Next row.—H. G. Bissell, W. Hazon, Miss Hartt, Miss Millard, L. S. Gates, Mrs. Churchill, Miss Harding, J. F. Loba, Mrs. H. G. Bissell, W. F. Whittemore, J. B. Knight, Mrs. Knight, Dr. G. Karmarkar.

Seated, rear.—Mrs. R. A. Hume, Mrs. Winsor, Miss Gordon, Mrs. C. Harding, Mrs. Smith, Dr. Barton, Mrs. L. Bissell, Mrs. Barton, Mrs. G. W. Harding, R. A. Hume, H. J. Bruce, Mrs. Gates.

Front row.—Mary Hume, E. S. Hume, Dr Grieve, Miss Fowler, J. Bissell, Marion Bissell, G. W. Harding, Allen Gates.

Part IV. Period of Institutions.

1881—1913

I. FROM 1881-1897.

THE fourth period of the Mission's history naturally falls into two divisions: the first comprising the sixteen years from 1881 to 1897, the year of the beginning of the Famine; the second, the sixteen years following. I have called this the "Institutional Period," because it has been mainly during it that the present educational, industrial and medical institutions have grown up, which have come to absorb by far the greater share of the time and strength of the missionaries, and of the funds available for expenditure.

1. SELF-SUPPORT.

At the outset of this period, the problem of the support of the churches was actively engaging the attention of the missionaries and Indian leaders. The efforts to raise a Sustentation Fund at the Ahmednagar celebration have already been mentioned. In 1882, it was reported that Rs. 832 had been received for the Fund, and that the salaries of all the sixteen pastors of the Mission had been met without any grants from the Mission. The Sholapur Church had, from the year 1873, assumed the support of its first pastor from the tithes of its members, being thus the first self-supporting church in the Mission and in Western India. The Report for 1882 tells of efforts at self-support in almost every district. The Bombay church, which ordained as its pastor Rev. Tukaram Nathoji, August 24, had already resolved on independence of Mission money, and carried it through the year successfully The Satara church also entered the ranks of the independent. In 1883, the churches made an advance of 17 per cent in contributions, continuing the support of the 16 pastors, the Bombay Church even sending a worker to distant Lalitpur. Self-support continued to be a regular topic in the Mission Report in succeeding years. Much of the enthusiasm aroused in 1881 waned; yet the churches made real, though slow, progress.

2. NEW WORK DEVELOPED.

The Mission had already, with the occupation of Sholapur in 1862, expanded sufficiently: no further expansion of the field has since taken place, but new fields have been developed within the existing territory.

Satara, Bhuinj and Wai.

The Satara station has received scant attention in this history. Its laborers in early years were few, and no large Christian community developed there. The Woods were stationed there in 1849, soon after their arrival in the country. The first and second Mrs. Wood died there, and also Mrs. Mary E. Munger and Mrs. Burgess. Mr. Munger was stationed at Satara from 1855 to 1866, the Deans from 1861 to 1866, the Abbotts from 1866 to 1869, the Winsors from 1872 to 1879, and the Bruces from 1875 until their retirement in 1908. The Satara church had only six members in 1860; in 1875 there were 28, and in 1881, 36.

The station at Bhuinj, in the Krishna valley, 16 miles north of Satara, was decided on in 1864, and the house finished in 1866. Mr. and Mrs. Dean lived there at first and were succeeded by Mr. and Mrs. Wells, who lived part of the time at Panchgani, where a chapel was built in 1879. From Bhuinj as a center, the villages in the Krishna valley were worked, and a church was formed July 4, 1872. Work was frequently carried on at Wai, a few miles away, and Mr. Wells was impressed with the importance of making Wai the head-quarters for work in that district. In 1880, a house was bought for a school at Wai, in spite of fierce Brahman opposition. The inhabitants of Wai petitioned the Government to deliver them from "two great evils, liquor shops and missionaries" The Indian workers were even prevented from buying vegetables in the open market, but the punishment of a few offenders settled that. Mr. and Mrs. Wells went to America in 1881, and no missionary was stationed at Bhuinj. Rev. and Mrs. J. W. Sibley, who had come out in another connection, having received appointment by the American Board in 1886, were stationed first at Sholapur, and then at Satara, where the Bhuinj field was placed in their charge. Mr. Sibley died in 1888, but Mrs. Sibley continued to live and work at Satara. The site for a bungalow at Wai was secured, the utmost secrecy in the transaction being necessary to avoid opposition. Mr. Bruce related that he measured the ground by driving on two sides of it and counting the revolutions of his tanga wheels! A bungalow was finished in 1892, and Mrs. Sibley began work, sometimes with a companion and sometimes without. The Bhuinj Church was transferred to Wai, where Rev. Hariba Gaikavad was ordained pastor in 1889.

Roha and Lalitpur.

Work in the Konkan, the ancient field of the Mission's earliest efforts, was reopened by Mr. Park, who made a tour in 1876, visiting

Pen and Nagotna. In 1879, outstations at Uran, across the harbor from Bombay, and Mahad, a large town 80 miles south, were opened. These were soon given up, but work was continued at Roha from 1881, where much encouragement was found. Here an English school was opened, and work in surrounding villages carried on.

The story of Lalitpur is of great interest, though too long to be given in full. A young man, Jafar Pitam, from Khiriya Chutara, near Lalitpur in the (then) Northwest Provinces, came to Bombay, was educated in the Free Church School, and baptized. Returning to his home, he told the Gospel story to his people, taught them as well as he could, and an indigenous church sprang up. Rev. E. S. Hume visited the place in 1883, accompanied by Mr. I. B. Bawa, who was sent as a missionary of the Bombay Church. Finding no other mission able to take the care of these people, a number of people were baptized, and Mr. Bawa remained for a year, but ultimately returned to Bombay. During the years following, with occasional visits from Messrs. Hume, Abbott and Karmarkar, the Christians there held their own, and the church at Khiriya Chutara was on the lists of churches in the Mission Reports until 1906. The donation of a friend of missions in America made it possible to send Rev. John Malelu to Lalitpur in 1902, but in 1906, the work was transferred to the care of the Reformed Episcopal Church of America.

On returning from Lalitpur in 1884, Mr. Bawa was transferred to the Konkan and continued to labor at Roha for several years. A church of 17 members was organized in 1890, the Anglo-Vernacular school flourished, and the work for the Katkaris and other hill tribes was begun. Mr. Bawa was ordained in 1892, and Mr. Malelu became pastor of the church in 1900. A large number of famine orphans was taken, work among the Katkaris, the wild hill people, was pushed, while leper asylums at Poladpur and Pui were superintended by Mr. Bawa. But owing to financial stringency and lack of missionaries, the work of the Mission in this field was closed in 1906, and transferred to the care of the United Free Church of Scotland Mission.

3. GROWTH OF INSTITUTIONS.

The Theological Seminary, 1878.

Classes for training of pastors and preachers had been carried on, as already described. But the establishment of a permanent Theological Seminary at Ahmednagar was resolved on in 1876, and in 1877 the Lecture Hall and several buildings for dormitories were erected. The professors and students in Hartford and Andover Theological Seminaries contributed funds for two of these buildings, and others are memorials. The first regular class, of nine men, all of whom had had experience as evangelists and teachers, met January 1, 1878, Dr. Bissell

and Dr. R. A Hume, with Dr. Ballantine and Rev. R. V. Modak, being the instructors. The course of study planned included, besides theological subjects, Geometry, Sanskrit, Natural Philosophy, Medical Lectures, Astronomy and Hindu Philosophy. The class was in session for nine months of the year, and for the remainder of the year the students went to work, a plan which has been generally followed since. Among the students in this class, which completed its studies in 1881, were Rev. Tukaram Nathoji, for over twenty years pastor at Bombay, and Rev. B. C. Uzagare, assistant superintendent in the Kolgaon District. In 1881, a second class of ten members was begun and a Board of Trustees, of whom four were Indian Christians, was formed. The aim laid down from the beginning was "to do thoroughly what is done, and to lead the students to form good habits of study and work." The institution has continued in operation, with a few breaks, ever since, and has provided this and other missions with a large number of trained preachers and pastors.

The Bombay High School, 1877.

Rev. and Mrs. E S. Hume began this school February 1, 1877, with a few scholars, in the back room of the preaching hall at Byculla. There were no Mission funds for the enterprise, but it was needed for the Christian community, for whose children alone it was at first conducted. In 1872, there were 87 children, and the school was held in the lower story of the old Mission house with Mr. A. M. Sangle as head teacher, Shevantibai Karmarkar (afterwards Mrs. Canaran) being also a teacher. In October 1862, a new school building was occupied, which is the basis of the present building. A dormitory for boys was also built, to accommodate twenty to twenty-five pupils. Rev. Dhanjibhai Naoroji gave Rs. 250 for a Prize Fund in memory of Rev. Vishnu Bhaskar Karmarkar, who had just died. In 1884, the first class completed its course, and two girls passed the University Matriculation Examination, which only two native girls had before done, and that in European dress.

The school was from the beginning for girls as well as boys, the girl boarders being at first kept in the house of Mr. Shahu Daji Kukade, under the care of his wife, and later at the parsonage in Tank Street. In 1889-90 new premises for a girls' dormitory were purchased and after alterations, the building, known as "Bowker Hall," was opened December 17, 1891, by the Governor, Lord Harris, who expressed the cordial thanks of the Government to the Mission for its manifold educational and philanthropic work.

The Ahmednagar High School, 1882.

The High School at Ahmednagar was opened by Rev. James Smith June 14, 1882, in two lower rooms of the old "Castle" in the heart of

the town, which had long been used for a missionary residence. Starting with 19 pupils, the number increased to 30 in a month. Additional rooms were added and a Government grant secured for the first year of Rs. 233. The expenses were met from the fees and the Government grant. In 1883, there were 90 pupils; and in 1884, 120. A new building was completed in 1885, for which Government gave a grant of Rs. 10,000.

In 1886, application was made to the University of Bombay for recognition as a College, which being granted, the College was opened January 1, 1887, Dr. Mackichan of Wilson College giving the address. Mr. De Regt, who arrived in 1887, assisted Mr. Smith in the College work, and a total of 311 pupils was registered. The death of Mr. De Regt from small-pox in 1888, and Mr. Smith's enforced absence from ill-health, disorganized the work, and compelled the closing of the College classes, but the High School classes continued, Mr. McCullough acting in Mr. Smith's absence. The Manual Training Department was opened in 1892, with Mr. Lay in charge, and succeeded slowly, but four boys completing the first year's course. The deep-rooted antipathy to manual labor, and the desire to obtain a literary education free of cost, were long hindrances to the progress of this department. But it succeeded year by year, and with the motto "Not things but men" gained a recognized place in the community. In 1898, metal-work and rug making were added, and a new building was opened, toward the cost of which Sir Dinshaw M. Petit, the Parsi baronet, gave Rs. 10,000, for which this department was given his name. "The Indian Mission Industries, Limited," a company formed in London, established a factory in Ahmednagar for making oriental rugs, and the High School began training workers for it. The building of a large hostel outside of the city provided a home for Christian boys from all the districts around, who began to avail themselves of the advantages offered in the High School and Industrial School.

The Sirur Industrial School.

Industrial work at Sirur is chronologically prior to that at Ahmednagar. Mr. Winsor was an advocate of industrial training when the Mission as a whole did not favor engaging in it, not so much because of opposition to such work in itself, as because of the fear that funds would thereby be diverted from pressing evangelistic work. Mr. Winsor began in a small way at Satara in 1875, using contributions of Satara European residents, Mr., afterwards Sir Andrew Wingate, heading the list, to begin a Boys' Industrial Home, into which boys from the surrounding villages were gathered, and taught carpentry and aloe fibre weaving. Being transferred to the station of Sirur in 1879, Mr. Winsor began anew, the large Military Rest House

being placed at his disposal by Government. Generous contributions from India and America were forthcoming, and the American Board made two special grants of $1,000 each, besides giving Mr. Winsor full authority to solicit funds in America. The enterprise flourished, but in 1895 a disastrous fire wrecked the building. At this juncture, Sir D. M. Petit made another gift of Rs. 5,000, an equal amount being raised by subscriptions, and Government aiding with grants so that the institution was restored. Mr. Winsor introduced from America the *sisal* aloe plant, which furnished a better fibre. The Sirur Industrial School received the hearty commendation of Government and of non-official visitors, Mr. Winsor himself being given the Kaisar-i-Hind silver medal in recognition of his services.

Girls' Boarding School, Ahmednagar.

Some account of the earlier years of this institution has been given on previous pages. Miss Katie Fairbank and Miss Ruby Harding both daughters of missionaries, arrived in 1882, and after their language study, took charge of the school, which had 155 pupils. In 1884, the Second Anglo-Vernacular Standard was added, and in succeeding years, the curriculum was gradually added to. In 1886, the school passed into the hands of Miss Sarah Hume and Miss Emily Bissell, and later the two Bissell sisters were in charge. Normal classes, for training the pupils for work as teachers, were started. Government inspections were successfully passed, and grants-in-aid increased. The "Christian Banner Society" trained the girls in Christian work. Miss Hattie Bruce arrived in 1889 to share in the work with Miss Bissell, and Miss Nugent in 1894 had charge. The main building was erected in 1881, and other school buildings and dormitories in succeeding years. In the re-arrangement of things in 1910-11, this building was transferred to the Union Training School for Male Teachers, which now occupies it.

Station Schools.

In the '70's and '80's there grew up what were called the "Station Schools," each mission station having one. In Ahmednagar, and Bombay, it was associated with or gradually merged into the larger institutions, but in Sirur, Vadala, Rahuri, Satara, Wai, and Sholapur, these filled an important place, being the central schools of the districts to which boys and girls came from the village schools which had been established in practically all outstations, and after a short course of training, could be sent up to the High School at Ahmednagar, the Girls' school, or the Normal School, in which all the vernacular teachers were trained. In Sholapur, the Station School was expanded by the formation of an Anglo-Vernacular School of three standards in 1890,

and it moving into a large building, a separate Girls' School was formed, which was developed by Miss Fowler into the present Woronoco School. Other stations also gradually added English departments to their schools, and the Station Schools for boys and girls remain an important feature of the Mission's educational work, their boarding establishments, under the direct care of the missionaries, being nurseries of Christian character.

Medical Work.

The Mission did not until within a few years ago enter largely into medical work; what it did was largely for women and children. Dr. Sarah F. Norris, arriving in 1873, carried on a dispensary work for eight years in Bombay. Dr. Emma K. Ogden spent two years in Sholapur from 1877 to 1879, and gave place to Mr. P. B. Keskar, who had a medical training in Bombay, without a degree, returned to his early home, and began work, first as a "medical catechist" employed by the Mission. He gradually became independent, gaining an extensive practice, and winning the respect and esteem of his fellow-townsmen. Dr. Ballantine arrived in 1875, and has carried on dispensary work at Rahuri until the present time, in connection with the heavy cares incident to the management of a district. Dr. Julia Bissell arrived in 1894 to begin medical work in Ahmednagar. Dr. Gurubai Karmarkar, who studied medicine in Philadelphia while her husband, Rev. S. V. Karmarkar, was studying theology in Hartford and Yale, returned to India in 1893, and after a short period of work at Bassein, and employment in the Baroda State, began medical work in Bombay in 1898, which has continued to the present time.

II. FROM 1897-1913.

To write the history of the past sixteen years is no easy task. To view in proper perspective work in part of which one has been personally engaged is almost impossible. These years have been crowded, busy years for the men and women of this Mission. No extension of territory has taken place; few new institutions have been established. But the intensive cultivation of the field, and the development of existing institutions, have been beyond all expectations. With all the many-sided labors of former years, these few short years have witnessed a broadening of the scope of missionary activity to cover every phase of human life, and meet every side of human need. And all this development has taken place largely as the result of two great national calamities, which began to afflict Western India from about the year 1897.

I. PLAGUE AND FAMINE.

Both of these terrible visitations made their first appearance in 1896. The first cases of bubonic plague were publicly noticed in Bombay in September. Beginning in the overcrowded section known as Mandvi, it gradually spread over the city. The Municipal authorities attempted segregation, but as the people met this not merely with apathy, but with opposition, which a resort to force only increased, resulting in riots and bloodshed, such measures were given up, and the efforts of the authorities were restricted to cleaning and disinfection of infected houses. These measures were not successful and it soon assumed alarming proportions. People were seized with panic and fled from the city. Shops were closed ; mills suffered from lack of employees ; schools were deserted ; business was almost paralyzed. The weekly mortality rose from a normal figure of less than 500 per week to 2,000.

The plague spread from Bombay to other large towns, and invaded the rural districts, everywhere taking its toll of life and leaving sorrow, fear and anxiety behind. No effective method of combating it could be devised, as it was nearly ten years before the propagation by means of rat fleas was demonstrated, and a rational basis for meeting the epidemic could be found. During these years, the disease waxed and waned, and again burst forth with virulence. Even in the present year, with all that has been learned of scientific methods of treatment, severe epidemics appear to be breaking out in various towns.

Like the plague, the Famine began in 1896, excessive early rains and missing later rains resulting in failure of crops. Prices rose to abnormal rates, and people wandered in search of work. Similar conditions prevailed through 1897, and it was not until after the crops had been harvested in 1898 that prices of food came down. The people had not had time to recover from this season of distress before they were again smitten. Failure of rains in 1899 and 1900 brought greater distress, which was widespread. Partial crops in 1901 brought relief, but it was not until 1902 that plentiful September rains brought an abundant harvest.

During this long period of famine, Government agencies were well-organized and efficient. In the interval since the Famine of 1877, the Famine Code had been prepared, which outlined plans and procedure for dealing with famine emergencies. In each district, special officers were detailed for famine duty. The land revenue was largely suspended or remitted. Gratuitous relief was given in villages, and large relief camps were formed, to which thousands of people came. They were set at work, breaking stone, making roads and railways, and building great earth-work dams for storage of water for irrigation. The people were paid the barest living wage, and purchased their own food. Though

there was a large amount of fraud, peculation and oppression on the part of petty officials, yet in the main the famine administration was efficient. European officials toiled unceasingly for the preservation of life.

The coming of these two great calamities, the plague and famine, immediately affected the work of the Mission. The effect of the plague was seen in the closing of day schools, the stopping of preaching and zenana work by the departure of people from towns and villages into the open, sometimes in the breaking up of boarding schools through the coming of cases of plague, and general disruption of the orderly life of the community. The missionary physicians found their energies taxed by the care of the sick and dying, and all missionaries lived under a constant burden of anxiety.

The Christian community was largely free from the disease, partly because of better habits of living than some of their neighbors, partly because of of their isolation and separation from the Hindus and Muhammadans, who died by thousands, and in many cases by their acceptance of inoculation and other preventive measures. Year after year, from 1896 until the present time, the plague has visited the towns and villages. Its virulence in Bombay, the original source of infection, has been much abated, largely because of the rapid clearing out of insanitary areas, opening up of wide streets, and erection of sanitary buildings ; but it is still a problem to cope with.

2. FAMINE RELIEF.

While Government agencies were efficiently organized for famine relief, distress was so acute and so widespread from 1897 to 1900, and since, that there was and still is full opportunity for the exercise of private charity. The missionaries were not slow to avail themselves of this. In 1897, they wrote of the distress occasioned by their sympathy with the sufferers every day coming to their doors. But the story of suffering India touched generous hearts in Europe and America. Contributions began to flow in, and all the missionaries were engaged in dispensing relief to the suffering.

The contributions of America for famine relief were generous and abundant. Dr. Louis Klopsch, through the columns of the *Christian Herald*, appealed for funds, which were administered through missionaries in India, a large amount being handled by members of this Mission. Dr. Klopsch also secured a cargo of 200,000 bushels of corn, chartered a steamship, the *Quito*, and sent it to India, with messages of good-will from Pesident McKinley and others and the active assistance of the United States Government. Mr. and Mrs. Winsor, returning from furlough, journeyed on this ship, which was greeted

in Bombay with a message from the Viceroy and Governor, while the American Consul, Mr. W. T. Fee, said, "America has more to spare, and if India still wants her aid she is ready to extend it with the same liberality."

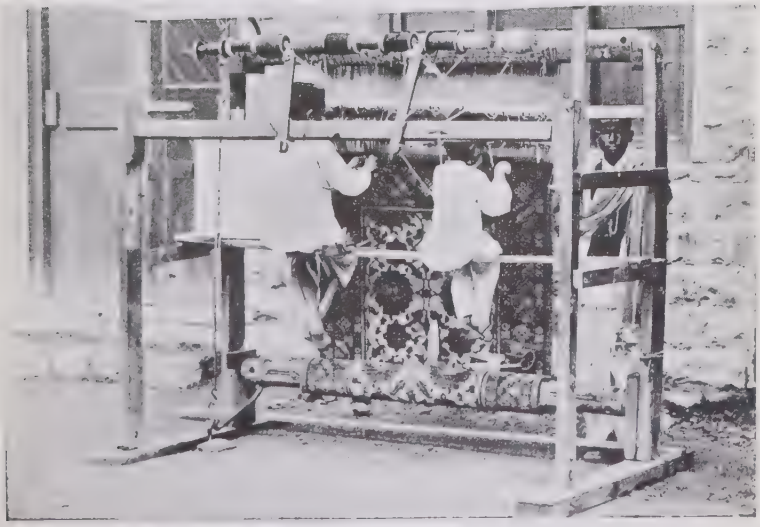
The corn was distributed widely, in some cases sold cheaply and the money used again for more relief, in others given outright to those in a starving condition. Dr. Klopsch sent a cable message ordering the purchase of a hundred thousand blankets needed by the poor. Thousands of rupees' worth of clothing was distributed. But the general policy of the Mission, as of Government, was against gratuitous relief. A large part of the money administered was used in giving work. Relief camps were formed, and people set at work quarrying stone, bringing sand and lime, digging wells, making roads, building dams for protection of fields, and many other useful works. Many substantial buildings in brick and stone in different stations are the result of the labor of the relief workers, as the large church at Vadala, an addition to the church at Sholapur, the station school buildings at Rahuri and Sholapur. In all, 26 buildings at Sholapur were erected with the help of famine workers. School teachers and preachers, out of work because of the scattering of the people, were employed as agents for relief, and many were loaned to the Government, doing efficient and honest service at the relief camps.

In all, Dr. Klopsch sent for ordinary famine relief Rs. 1,250,000; the "Committee of One Hundred" in New York sent nearly Rs. 600,000; the *Congregationalist* sent about Rs. 375,000, most of which was administered in the Mission. The total gifts from America in 1900, administered in various ways, were estimated at $ 1,300,000.

The Famine Orphans.

The famine also brought numbers of homeless children to the missionaries' doors. In 1877, it had not been considered wise for the Mission to take such orphans, and only Mr. and Mrs. Gates, at Sholapur, took and cared for a handful. But from 1897 onward, the care of such children became a definite part of the work of the Mission, and as funds flowed in, children were taken in large numbers, sometimes from the relief camps, where they had been lost or deserted, and from parents or relatives who brought them to the missionaries when they learned that they would be cared for. Pathetic cases of children lost, or cast away to die, were frequent. The existing boarding schools were inadequate to shelter such a host, and many were kept for a time under sheds, until buildings were provided. Caste and creed were forgotten in the face of appalling hunger. Over 3,000 children were taken by the Mission at this time, and the responsibility for their support and education assumed.

The Widow and Orphan, 1900.



Carpet Loom, Ahmednagar.

Mr. Churchill's Hand-loom.

The heavy financial burden involved would have been more than the Mission could bear, as the raising of money for such a host would have taxed all their energies. But Dr. Klopsch again came to the rescue, and inaugurated a plan for orphan support, guaranteeing $15 a year for five years for each child, stipulating that the missionaries should supply the names of children, and keep in touch by correspondence with the patrons assigned to the several orphans. Dr. Klopsch faithfully fulfilled his engagements, sending three times a year the remittances for orphans, until 1907, when the work was generally closed, it being understood that the proper orphans of 1900 would then be beyond the need of aid. Nevertheless, as many donors for the support of children continued to give, the *Christian Herald* has continued up to the present time to act as their agent.

In 1903, an additional agency for obtaining the support of destitute children was organized through Miss Emily C. Wheeler, who had for some years energetically managed relief for victims of the Armenian massacres. She undertook the support of hundreds of children in the Mission, and has continued to raise large sums of money for support of needy children. The amount sent by her in 1902 was Rs. 18,936, and in recent years it has been more than the amount sent by the American Board for general work.

For several years, special efforts for the care of these orphan children absorbed much of the time and strength of missionaries. At first housed and cared for separately, they were gradually absorbed into the existing boarding schools, which were thus much enlarged. Many of them have gone back to their villages and relatives. Many parents turned up and took away their children ; but a large number have grown up, finished their education, and joined the ranks of the Christian community as teachers, preachers, artisans, laborers, wives and mothers.

3. INDUSTRIAL WORK.

The problem of educating such a mass of children turned the attention of the Mission more actively to industrial training to enable them to gain a livelihood. In every station, industrial classes were started, and training given in various lines of work. Gradually many of these were given up, as the special need for them passed away. But in several cases, they resulted in permanent industrial schools or classes, which fulfil still an important part.

The industrial branch of the Ahmednagar High School was greatly expanded. Hundreds of hands were trained for the carpet factory started by the Indian Mission Industries Company. Metal hammering in brass and silver was introduced. Large buildings were erected by

the aid of Government grants, and the compound of the old "Castle" became a hive of industry. Lace-making was started in the Girls' Boarding School, and embroidery on a large scale in Bombay. The Industrial School at Sholapur trains boys in carpentry and weaving. The problem of industrial training pressed so hard on the Mission that two experts were secured from America in 1901, Mr. D. C. Churchill for general mechanical work and Mr. J. B. Knight for agriculture. The agricultural work was carried on for a year at Ahmednagar, boys being brought together from several stations for training. Failure of funds resulted in the closing of this work, and Mr. Knight entered Government service, being now Professor of Agriculture at Poona. Some of the boys, however, whom he began to train, were later sent to the Government farm under his charge, and have developed into efficient and useful workers.

Mr. Churchill at once began to make experiments with a view to improving the methods of hand weaving, one of the great industries of the country. He made within a year an improved loom, on which cheap cloth could be woven at a much more rapid rate than with the country appliances. Later improvements were made, and his newer models of looms have repeatedly gained medals at exhibitions for rapid and efficient work. Government grants for this and other work have been liberal. In 1901, the total amount for all schools reported by the Mission was Rs. 15,000; in 1902, it was Rs. 24,000; while in 1912 it was Rs. 35,000.

4. EDUCATIONAL ADVANCE.

The Blind School.

Few important new institutions have been established during this period, but all the existing schools have been expanded. An institution which has appealed strongly to the sympathy of people not missionaries and non-Christians, is the Blind School of Bombay, established by Miss Millard, who first took a few blind orphans in the famine, and has gradually built up a permanent institution, with instruction in Braille reading and writing in Marathi and English, and cane work and other manual occupations. Some of the blind boys have attended the Mission High School, and two of them attempted the Bombay University Matriculation Examination in 1912. They are now teachers in day schools. A workshop has been opened for cane work, in which a number of the boys find self-supporting employment.

Widows' Homes.

Mention should also be made of the work for widows, carried on by Miss Abbott in Bombay for some years, and later transferred to Wai,

where since Miss Abbott's departure, the Abbott Widows' Home has been established. The Chapin Home for Widows at Ahmednagar has also given refuge for years to many, under the care of Mrs. R. A. Hume.

The High Schools.

The High School at Ahmednagar has continued to be an important institution, though its literary work has to some extent been over shadowed by the large development of industrial training. Mr. Smith was in charge until his removal to Bombay in 1907, since which time Messrs. E. Fairbank, H. Fairbank and Burr have been in charge. In 1912, Mr. Deming arrived for a three years' period of service.

The Bombay High School, maintained for twenty-five years by Mr. and Mrs. E. S. Hume, was greatly enlarged by the number of famine orphans taken in 1900. The erection of an enlarged school building and a dormitory for boys were among Mr. Hume's last labors before his departure in 1903. Under Mr. Hunsberger, the school was gradually reduced in numbers, as the orphans dropped out, and manual work for both boys and girls was firmly established, together with a system of allowing poor pupils to work part time to earn credits to pay for their expenses. Mr. McBride was associated with Mr. Hunsberger from 1907, but was in 1911 transferred to Sholapur.

The Ahmednagar Girls' School.

The famine years 1897 to 1900 filled this school and dormitories full to over-flowing with poverty-stricken children, bringing the numbers up to nearly 500. This taxed the finances of the institution to the last degree. Early in 1902 Miss Bissell was suddenly ordered to America for health reasons. She had for thirteen years given of herself and her energies unstintedly for the benefit of India's daughters, and many an Indian woman is the better and purer to-day for having come under the spell of this lady's kind and gentle personality. On Miss Bissell's departure, Miss Hartt assumed charge until her marriage in December 1905. In 1912, Miss Lamson opened the new school buildings and dormitories for this valuable work. This fulfilled the dreams of its many friends for years back. Miss Nugent, Miss Gordon, Miss Gates, Miss Bruce, and Miss Harris, have all given strenuous service for the institution.

Teacher-training.

An account of the beginning of the Normal School has already been given. This institution continued from its foundation to train teachers for the Mission, giving a sound and thorough education. Many of the prominent workers at present in the Mission attended it. The average number of pupils was about 70.

In 1904 Mr. Haig left on furlough, and died on the way home, in Switzerland. The Society had long since withdrawn from most of its educational work and was concentrating on literature, consequently it gave up this school in 1905. The American Mission needed the teachers year by year and so kept up the school, by dint of great reductions in the expense for staff. At first the old buildings were rented, then the school went into the Williams House, until the Mission bought the old property in 1907 for Rs. 35,000, when the Normal School returned to its old home.

In 1907 the Mission appointed Rev. A. H. Clark in charge of this school and gave it temporary quarters in the High School compound late in the same year, giving the old Normal School property to the use of the Girls' School, bungalow and all. In 1908 a union in the management of the of the school was effected with the U.F.C. missions of Western India and Nagpur and during this and the preceding year the school was restored to a full quota of teachers; methods were modernized also, and the name "Union Training School" was adopted.

In 1910 Mr. Clark returned from furlough with Rs. 24,000 for a plant for this school. It was decided early in 1911 that the Training School should purchase the old Girls' School building, using the Haig Bungalow. The Training School enlarged the old Girls' School and fitted it with new desks and furniture. It remodelled and enlarged the old dormitories, and broke down the city wall.

The last new step taken by the school is the training of an agricultural teacher in the Poona Agricultural College, who will begin his work this year.

Kindergarten.

Miss Mary Harding, having specially prepared herself for kindergarten work in America, opened in 1900 the Josephine Kindergarten at Sholapur, and having no trained assistants, began training her own. This work soon developed into a regular Training Class, in which a large number of teachers, for this and other Missions, have been trained. With these trained teachers, kindergarten departments have been opened in nearly all the Station Schools.

5. MEDICAL WORK.

In 1884 Dr. Julia Bissell opened up medical work for women in Ahmednagar. She carried on this work untiringly until ill-health compelled her retirement in 1902.

Dr. George W. Harding was stationed in Ahmednagar for temporary charge of medical work in 1901. He was expecting to begin work in Wai in June 1903, but died very suddenly of blood poisoning in January

of that year in Ahmednagar. Previous to this Dr. Louise Grieve had been sent out to be associated with Dr. Bissell in medical work, but finding that the climate did not agree with her, was afterwards located in Satara until obliged to return to America because of failing health.

Dr. Ruth P. Hume arrived in the end of 1903. Largely through her efforts the fine Women's Hospital has been built in Ahmednagar. She has associated with her at the present time Drs. Stephenson and Proctor and an American nurse, Miss Johnson.

Dr. and Mrs. Beals were located in Wai in 1908. They opened a fine up-to-date Hospital in January of this year.

6. LITERARY WORK.

This brief review must cover the whole period from 1881 to the present time. I have no complete list of publications prepared by members of the Mission, extending later than 1900, in which year Mr. Bruce prepared a list supplementing his carefully prepared lists in "Memorial Papers." In this list are noticed the periodicals, the *Dnyanodaya*, *Balbodhmewa*, *Dnyanodaya Almanac*, and *Balshikshak*.

Dr. R. A. Hume (about 5 years), Dr. Abbott (about 20 years), myself (1908), and Dr. R. E. Hume (1910-13), have been English editors of the *Dnyanodaya*, while Mr. A. M. Sangle edited the Marathi portion, followed by Rev. Tukaram Nathoji until last year, when Rev. N. V. Tilak took charge of it.

The *Balbodhmewa*, a magazine for children, originated by Mr. Park in 1878, had various editors, and was published until 1910.

Mr. Bruce's literary work included text books in Astronomy and Anatomy, and the Bible Dictionary, prepared together with Rev. K. M. Dhalvani, a second edition of which was one of Mr. Bruce's last labors, and has been published by the Tract Society. Mrs. Bruce made translations of many hymns, including "I need thee every hour," "More love to thee," and "There's a wideness in God's mercy." Mrs. Bissell also translated hymns, and compiled "The women of the Bible," in two volumes. The hymns and other poetry of Rev. N. V. Tilak have been a great addition to Marathi literature.

Dr. R. A. Hume's two books, "Missions from the Modern View," and "An Interpretation of India's Religious History," were prepared in the form of lectures for American students, and published in America.

The Columbian Press.

In 1875 Mr. Bruce brought out a small amateur press, intending to provide entertainment and employment for his children, but he gradually enlarged the scope of its activities until it had published

3,432,388 copies of tracts, besides many scripture verses, leaflets, notices and much minor printing matter. This press, which was entirely financed by Mr. Bruce, accomplished an immense amount of good. It was a matter of sincere regret to its many friends when in 1906 Mr. Bruce because of failing health was obliged to bring its operations to a close.

7. INDIAN LEADERSHIP.

One of the most striking features of the work of the past decade has been the development of Indian leadership. This Mission has always been prominent in putting responsibility upon Indians. It has been blessed from its early years with a remarkable succession of able and devoted Indian workers, both men and women, who have borne responsibility and given themselves to the service of their countrymen.

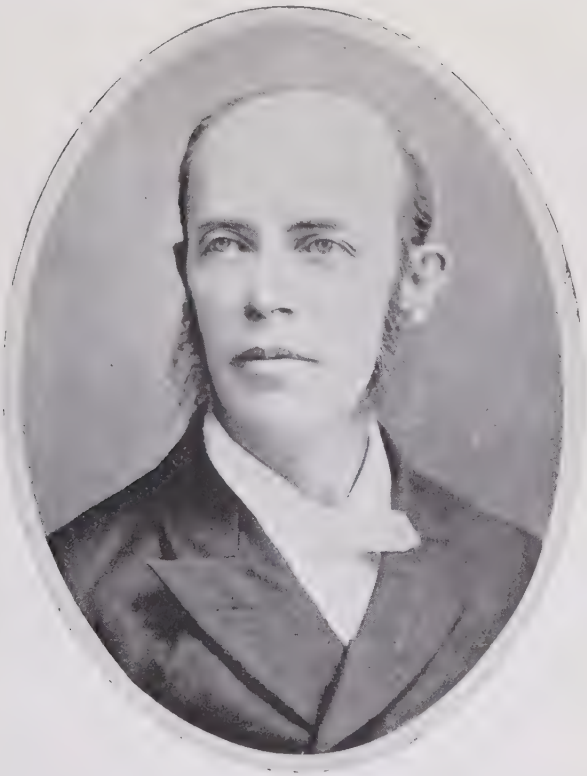
The Christian Endeavor movement, which has developed during the last thirty years, and in which members of this Mission have taken a prominent part, is one of the agencies which is training the Indian Christian leaders of the future.

Rev. S. V. Karmarkar.

Foremost among the Indian leaders of the Mission in the present generation has been Sumantrao Vishnu Karmarkar, whose fifty-one years of life and love and service ended April 2, 1912.

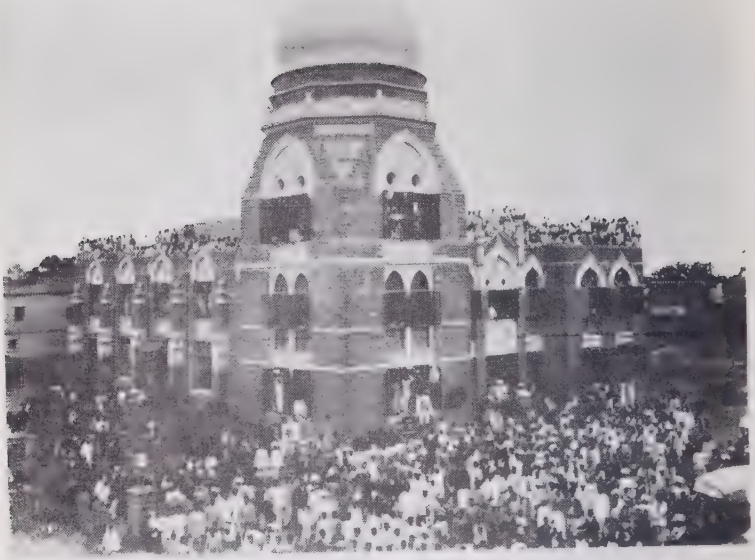
Born at Ahmednagar April 20, 1860, he came as a lad of seven to Bombay with his father, Rev. Vishnu Bhaskar, then called to the pastorate of the Bombay Church. He had a good education, and took up the business of printing from his father, who had established a press, in order to help support himself and relieve the church financially. On Vishnupant's death in 1881, his son Sumantrao took this "Anglo-Vernacular Press," and managed it successfully until 1889. The *Dnyanodaya* was printed at this press from 1876 to 1889 and the *Bombay Guardian*, then edited by Rev. George Bowen, for a number of years.

Being desirous of fitting himself more fully for religious work, Mr. Karmarkar sold out the press, and with his wife went in 1889 to America, where they remained for four years. He engaged in theological, and she in medical study. Mr. Karmarkar studied at Hartford and Yale, receiving the degree of B.D. from the latter institution. They returned to India, October 3, 1893, and at once began medical and evangelistic work at Bassein, near Bombay. This was continued until 1896, and after a year in Baroda, they were transferred to Bombay, where they were busily occupied with a varied work. Mr. Karmarkar



Edward S. Hume
Missionary in Bombay, 1875-1903.

Hume Memorial Church, Bombay. Finished 1905.



The New Ahmednagar Church Building.

Rev. S. R. Modak and Rev. Raoji Sathe, Pastors at Ahmednagar, and their wives

superintended colporteurs and preachers, and energetically pushed the work of street preaching. He edited the *Balshikshak*, a weekly sheet of notes on the Sunday School lessons, for fifteen years, was Vernacular Secretary of the Tract Society, and connected with numerous publications. During his last years, one of his best achievements was the organization of the English evangelistic services in the western part of the city, held in a tent on the seashore. He also established a Marathi preaching place known as "Good-will Hall" at Agripada, near chawls (tenement houses) crowded with poor Christians and non-Christians. He was an active member of the Bombay Church, and deacon for twenty-five years. Mr. Karmarkar was a leader in all good works; Christian Endeavor, the Sunday School, the Y. M. C. A., all enlisted his support, and called him to positions of responsibility. He went in 1900 to Paris as a representative of the Y. M. C. A. to the World's Christian Student Federation, and 1907, to the meeting of the same body in Tokyo. He was absent six months, and entered enthusiastically into an evangelistic campaign in the chief cities of Japan, which won for him golden opinions from Japanese and missionaries, and resulted in the coming of 200 Japanese to Christ.

The years thus filled with many-sided labors brought weakness and pain. After his return from Japan, he suffered with insidious disease, but continued actively at work during most of the remaining five years of his life. His death removed from active labor one of the best of the workers of the American Marathi Mission, but the legacy of his life and work is inestimably precious.

Dr. Keskar's Work.

Reference has already been made to Prabhakarrao B. Keskar, the beloved physician of Sholapur. Brief mention should be made of his later expanded labors. Carrying on his dispensary and medical practice for years, and winning esteem as a citizen, with the oncoming of the Famine of 1900 he entered energetically into relief work. With his excellent wife, he took a large number of orphan boys and girls, secured funds for their support, and erected buildings for their housing and education. At the same time, he established a Leper Asylum, which was taken under the care of the Leper Mission, and remains as a monument of his labors. The buildings for these institutions became a small village by themselves, called by him "Vishrantipur" (Rest-town). The death of his wife and the diminishing of funds caused a gradual closing of the orphanage, but he continued his medical work and care of the lepers until his death in 1911. A number of his pupils are engaged in active Christian service, and his eldest daughter, Sonubai, has lately returned from medical study in America, to labor for her suffering sisters.

Other Leaders.

During the past ten years, it has become increasingly the custom to lay large responsibility for the management of districts upon Indian leaders as assistant superintendents. Among these, Rev. Shetiba P. Gaikavad, pastor at Vadala, has been one of the foremost. When the district has more than once been left without a missionary, he has been in charge, and by his faithfulness, ability and tact, has successfully managed its affairs. Since 1909 he has been free from local pastoral work, and engaged wholly in the district. Rev. I. B. Bawa was for several years in direct charge of the work in Roha, previous to its transfer to the Free Church Mission, and carried heavy responsibilities well, and is now employed in evangelistic work at Ahmednagar and in other stations. Rev. B. C. Uzagare in Kolgaon, Rev. L. S. Hivale in Parner, and Rev. V. R. Chandkar in Sholapur and Barsi, have also been conspicuous as superintendents of work.

In 1910, Rev. Anand S. Hivale, who had been educated in the Bombay High School and the Theological Seminary, and had spent some years in America in study at Bangor Theological Seminary and Bowdoin College, returned to India, and was engaged by the Mission as an evangelist and superintendent of work, being stationed at Satara, where he labored at first in connection with Mr. Lee, and since Mr. Lee's departure and death in 1911, independently under Mission direction, Dr. R. A. Hume being his counselor. The church at White Plains, N.Y., which had liberally contributed for work under the care of Mr. Lee, has continued its gifts for the support of Mr. Hivale and for work under his direction.

Another Indian who has labored in connection with the Mission was Rev. Augustine D. Ohol, who was born in Rahuri, and taken to America as a boy by Dr. Ballantine, with his own children. Educated at Bates College and Hartford Theological Seminary, he was on his return to India engaged at first in Y.M.C.A. work. Joining the Mission in 1910, with his wife, a daughter of Dr. Lazarus of Madras, he was stationed at Sholapur and Barsi for a period of three years.

Joint Sessions.

Desiring to associate such leaders more intimately with the missionaries for consultation and work, the Mission for two or three years invited a number of them to confer with it at the annual meeting at Ahmednagar, but in 1910 began on a more definite plan what have come to be called the Joint Sessions. Two or more sessions of the Mission are annually held, in which Indian representatives have full powers of discussion and voting with the missionaries.

The Mission chooses several representatives at large, and the remainder are chosen by the General Aikya, the local Aikyas in the

Ahmednagar District, the Indian workers in Sholapur, Satara and Wai, and the Standing Committee of the Bombay Church. The Joint Sessions have proved profitable and helpful both to Indians and Americans, and several important measures have been debated and carried through in them, as, for example, the giving over of districts to Indian Committees, the rules of pay for Teachers, and the Provident Fund.

At the first of these Sessions in 1910, the educational work in the small Jeur district, north of Ahmednagar, was transferred to an Indian Committee, and their management having proved successful, in the following year the whole work of the district was transferred to their charge for three years ; at the 1913 Joint Sessions, a new term of four years has been begun. A similar Committee was formed for Kolgaon, which has for two years managed the schools in that district. The present year has seen the formation of a Committee to advise and assist in the work of the Parner District.

In each Station, also, there has grown up in recent years the custom of holding Station Conferences, in which Indians meet with the missionaries, for consultation and action on important matters.

The Aikyas.

The establishment of the Aikya, or general ecclesiastical body to look after the interests of the churches, and its efforts to secure the financial independence of the churches, have already been described. The coming of the years of famine seriously interfered with the progress of self-support, and it has only been during the last few years that it has again come to the front. It has been especially prominent in the preparations for the centennial celebration, it being proposed to use a large part of the Centenary Fund to aid weak churches in the support of their pastors.

During this period, the "Sthanik Aikyas," or Local Unions of churches, have assumed importance, the churches of the different districts being now organized as follows:—

North Aikya.—Ahmednagar and Jeur.

Western Aikya.—Kolgaon, Sirur and Parner.

Gangathadi Aikya.—Vadala and Rahuri (the Godavari is often called "Ganga," by the people.")

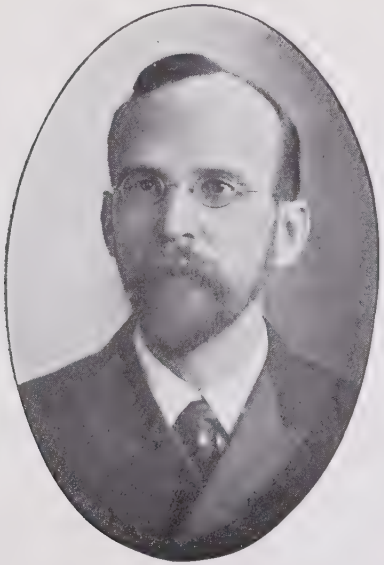
Sholapur Aikya.—Sholapur and Mogalai.

Krishnathadi Aikya.—Satara and Wai (in the Krishna valley.)

Many of the powers and duties of the General Aikya have devolved upon the local bodies, which have come to occupy the position of County Conferences or Associations in America, being responsible for ordinations and ministerial standing, and being the bodies directly to manage the support of the weaker churches.

The Aikya and Support of Churches.

The most important step in advance in recent years was the resolve of the Aikya in 1912 to take over the responsibility for the pastors and churches in the Mission, receiving from the Mission an annually decreasing grant for fifteen years, by which time it is expected that the Aikya will be able to completely assume the support of all weak churches. The taking of this step will, it is hoped, prove to be one of the definite achievements of the centenary year, and will be one of the best accomplishments of one hundred years of effort for India by the American Marathi Mission. But this is prophecy, rather than history.



REV. H. G. BISSELL

1864-1912.
Missionary Evangelist.

Rev. Sumant Vishnu Karmarkar
1861-1912
Indian Missionary

Faculty of Ahmednagar Theological Seminary, 1913

Rev. T. Nathoji. Rev. I. B. Bawa. Rev. R. A. Hume, D.D. Rev. N. V. Tilak Rev. A. H. Clark.

	1813-1815	1816-1820	1821-1825	1826-1830	1831-1835	1836-1840	1841-1845	1846-1850	1851-1855	1856-1860	1861-1865	1866-1870	1871-1875	1876-1880	1881-1885	1886-1890	1891-1895	1896-1900	1901-1905	1906-1910
Missionaries.																				
Males ...	3	5	5	4	8	9	10	12	10	10	10	8	12	11	11	13	11	12	15	13
Females ...	1	5	5	5	9	10	11	12	10	11	11	8	15	10	12	19	22	22	30	26
Total ...	4	10	10	9	17	19	21	24	20	21	21	16	27	21	23	32	33	34	45	39
Native Workers ...	...	...	...	...	2	3	11	14	25	63	89	88	103	175	229	323	381	498	534	515
Number of Churches ...	...	...	...	1	2	2	2	2	7	18	23	21	23	24	23	35	40	49	59	57
Received on Confession .	...	1	1	†12	18	16	86	73	87	373	259	213	460	730	745	858	757	2,928	3,024	1,691
Total Communicants ...	...	...	...	...	..	...	...	...	...	504	622	629	868	1,340	1,718	2,306	2,630	4,877	6,687	7,127
Baptized Children ...	...	...	...	...	...	...	...	...	...	...	482	610	741	1,008	1,036	1,446	1,760	3,738	4,624	4,436
Catechumens	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	243	2,291	1,455
Total Christian Community	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2,810	3,826	131	8,714	13,602	13,018
Schools	1	20	*40	35	40	28	...	32	...	...	...	29	51	71	89	130	4,552	159	186	174
Pupils	...	1,050	*2,000	1,500	*2,000	846	1,050	*900	..	...	...	580	965	1,276	1,898	3,124	4,010	7,946	7,243	6,980
Sunday School Pupils ...	..	...	...	...	...	...	...	...	...	...	...	.	..	1,478	2,068	4,836	4,970	9,544	8,141	7,481

†7 of these were Europeans. * Estimated.

ROLL OF MISSIONARIES, 1813-1913.

The asterisk * before a date indicates date of death in the field.

Names of unordained men are printed in *italics:* the title "Rev." is to be understood for all other men.

Names of wives follow those of their husbands: but names of wives who arrived at a different time from their husbands are given also in serial order.

	Missionaries.	Date of Arrival.	End of Service.	Personal Data and Present Residence.
1	Gordon Hall ...	Feb. 12, 1813	* Mar. 20, 1826	Married Miss Margaret Lewis, Dec. 19, 1816. Died at Dodi Dapur, near Nasik.
(7)	Margaret L. Hall.	Dec. 19, 1816	July 30, 1825	Died, 1868, Northampton, Mass.
2	Samuel Nott ..	Feb. 12, 1813	Sep. 7, 1815	Died July 1, 1869, Hartford, Conn.
3	Roxana P. Nott ...	Feb. 12, 1813	Sep. 7, 1815	Died Dec. 11, 1876, Hartford, Conn.
4	Samuel Newell ...	Mar. 7, 1814	* May 30, 1861	Married Philomela Thurston, March 26, 1818, Bombay. Died at Bombay.
	(Harriet Newell) ...	.....	* Nov. 30, 1812	Died at Mauritius.
(8)	Philomela Newell .	Feb. 23, 1816	Oct. 29, 1831	See No. 13.
5	Horatio Bardwell . D.D.	Nov. 1, 1816	Jan. 22, 1821	Died May 5, 1866, Oxford, Mass.
6	Rachel Bardwell ...	Nov. 1, 1816	Jan. 22, 1821	Died Dec. 22, 1876, Oxford, Mass.
7	Margaret L. Hall .	Dec. 19, 1816	.....	See No. 1.
8	Philomela Thurston.	Feb. 23, 1818	.....	See No. 4.
9	John Nichols ...	Feb. 23, 1818	* Dec. 9, 1824	Died at Bombay.
10	Elizabeth Nichols.	Feb. 23, 1818	Oct. 19, 1826	Married, Oct 19, 1826 to Rev. Joseph Knight, C.M.S., of Nellore, Ceylon.
11	Allen Graves ...	Feb. 23, 1818	* Dec. 30, 1843	Died at Mahabaleshvar.
12	Mary Graves ...	Feb. 23, 1818	* Mar. 23, 1866	Died at Mahabaleshvar.
13	*James Garrett* ...	May 9, 1821	* July 16, 1831	Married Philomela Newell, Mar. 26, 1822, at Bombay. Died at Bombay.
(8)	Philomela Garrett.	Feb. 23, 1818	Oct. 29, 1831	Died, ...
14	Edmond Frost ...	June 28, 1824	* Oct. 18, 1825	Died at Bombay.
15	Clarissa Frost ...	June 28, 1824	Oct. 12, 1826	Married Rev. H. Woodward of Ceylon Mission, Oct. 12, 1826, at Bombay; Married Rev. William Todd of Madura. Dec. 22, 1836 Died, June 1, 1837, Madura.

	Missionaries.	Date of Arrival.	End of Service.	Personal Data and Present Residence.
16	David O. Allen, D.D.	Nov. 27, 1827	Feb. 12, 1853	Married Orpah Graves, Feb. 22, 1831. Married Azubah Condit, Dec. 12, 1813, Bombay. Died July, 19, 1863, Lowell, Mass.
17	Myra W. Allen ...	Nov. 27, 1827	* Feb. 5, 1838	Died at Bombay.
(35)	Orpah Allen ...	Sep. 10, 1834	* June 5, 1842	Died at Bombay.
(49)	Azubah Allen ...	Dec. 12, 1843	* June 11, 1844	Died at Bombay.
18	Cyrus Stone ...	Dec. 29, 1827	June 20, 1838	Married Abigail Kimball, Oct. 23, 1834. Died.
19	Atossa Stone ..	Dec. 29, 1827	* Aug. 7, 1833	Died at Bombay.
(36)	Abigail K. Stone...	Sep. 10, 1834	June 20, 1838	Died, Jan. 9, 1875, Andover, Mass.
20	Cynthia Farrar ...	Dec. 29, 1827	* Jan. 25, 1862	Died at Ahmednagar.
21	William Hervey ...	Mar. 7, 1831	* May 13, 1832	Died at Ahmednagar.
22	Elizabeth Hervey .	Mar. 7, 1831	* May 3, 1831	Died at Bombay.
23	William Ramsey...	Mar. 7, 1831	* July 5, 1834	Died, 1857, Philadelphia.
24	Mary Ramsey ...	Mar. 7, 1831	* June 11, 1834	Died at Bombay.
25	Hollis Read ...	Mar. 7, 1831	Mar. 18, 1835	Died Apr. 7, 1887, Somerville, N.J.
26	Caroline Read ...	Mar. 7, 1832	Mar. 18, 1835	Died Feb. 19, 1883, Elizabeth, N.J.
27	Geo W. Boggs ...	Sep. 14, 1831	Dec. 29, 183	Died Aug. 14, 1871, Pickens, So. Car.
28	Isabella W. Boggs.	Sep. 14, 1832	Dec. 29, 1838	Died, ...
29	*William C. Sampson.*	Nov. 22, 1833	* Dec. 22, 1835	Died at Allepie.
30	Mary L. Sampson	Nov. 22, 1833	June , 1836	Died, ...
31	Sendol B. Munger	Sep. 10, 1834	* July 23, 1868	Died at Satara.
32	Maria L. Munger	Sep. 10, 1834	* Mar. 12, 1846	Died at sea.
(64)	Mary E. Munger	Nov. 17, 1854	* June 3, 1856	Died at Satara.
(71)	Sarah S. C. Munger	Mar. 3, 1863	Aug. , 1868	Died Feb. 23, 1892, Dorchester, Mass.
33	*Geo. W. Hubbard .*	Sep. 10, 1834	June 20, 1837	Unknown.
34	Emma Hubbard ...	Sep. 10, 1834	June 20, 1837	Unknown.
35	Orpah Graves ...	Sep. 10, 1834	.....	See No. 16.
36	Abigail H. Kimball.	Sep. 10, 1834	.....	See No. 18.
37	Amos Abbott, M.D.	Oct. 15, 1834	Apr. 17, 1869	Absent, 1847-1857. Died Apr. 24, 1889, Ryde, Isle of Wight.
38	Anstress Abbott ...	Oct. 15, 1834	Apr. 17, 1869	Absent, 1847-1857. Died July 29, 1889, Ryde, Isle of Wight.
39	Henry Ballantine .	Oct. 11, 1835	Sep. 4, 1865	Died Nov. 9, 1865, at sea.
40	Elizabeth Ballantine.	Oct. 11, 1835	Sep. 4, 1865	Died May 8, 1874, Amherst, Mass.
41	*Elijah A. Webster .*	Oct. 11, 1835	1842	Unknown.
42	Marietta Webster	Oct. 11, 1835	1842	Unknown.
43	Ebenezer Burgess	Aug. 10, 1839	Dec. 28, 1854	Died Jan. 1, 1870, Newton Centre, Mass.

	Missionaries.	Date of Arrival.	End of Service.	Personal Data and Present Residence.
44	Mary Burgess ...	Aug. 10, 1839	* June 24, 1842	Died at Ahmednagar.
(54)	Abigail Burgess ..	Feb. 27, 1847	* Apr. 26, 1853	Died at Mahabaleshvar.
45	Ozro French ...	Aug. 10, 1839	* July 19, 1849	Died Sep 28, 1865, Blairstown, Ia.
46	Jane H. French ...	Aug. 10, 1839	* July 19, 1849	Died Dec. 27, 1900, Blairstown, Ia.
47	Robert W. Hume	Aug. 10, 1839	Sep. 20, 1854	Died Nov. 26, 1854, at sea.
48	Hannah D. Hume	Aug. 10, 1839	Sep. 20, 1854	Died April 18, 1913, New Haven, Conn.
49	Azubah Allen ...	Dec. 12, 1843	.....	See No. 16.
50	Royal G. Wilder...	Sep. 20, 1846	May 11, 1857	Died Oct. 8, 1887, New York.
51	Eliza J. Wilder ...	Sep. 20, 1846	May 11, 1857	Died May 8, 1910, Islampur, Satara Dist.
52	Samuel B. Fairbank, D.D.	Sep. 20, 1846	* May 31, 1898	Married, July 31, 1856, Mary Ballantine. Died at Tungabhadra.
53	Abbie A. Fairbank	Sep. 20, 1846	* Aug. 21, 1852	Died at Bombay.
(69)	Mary B. Fairbank	Jan. 12, 1857	* Jan. 15, 1878	Died at Ahmednagar.
54	Abigail Burgess ...	Feb. 27, 1847	.....	See No. 43.
55	Allen Hazen, D.D.	Feb. 27, 1847	Feb. 24, 1872	Absent 1858-1864. Died May 12, 1898, Washington, D. C.
56	Martha R. Hazen	Feb. 27, 1847	Feb. 24, 1872	Died Jan. 20, 1884, Deerfield, Mass.
57	William Wood ...	Jan. 19, 1848	Mar. 15, 1872	Died Feb. 22, 1887, Hartford, Conn.
58	Lucy Maria Wood	Jan. 19, 1848	* Aug. 13, 1851	Died at Satara.
(70)	Eliza W. Wood ...	Jan. 12, 1857	* Nov. 18, 1859	Died at Satara.
(76)	Elizabeth P. Wood	Aug. 3, 1865	Mar. 15, 1872	Died Aug. 13, 1899, Madison, Ct.
59	George Bowen ...	Jan. 19, 1848	Oct. 30, 1855	Evangelist in Bombay and Editor *Bombay Guardian*. Died Feb. 3, 1888, Bombay.
60	Lemuel Bissell, D.D.	Aug. 27, 1851	* May 28, 1891	Died at Mahabaleshvar.
61	Mary E. Bissell .	Aug. 27, 1851	* Apr. 21, 1906	Died at Wai.
62	William P. Barker	Dec. 15, 1853	Apr. 3, 1865	In 1872-1876, under Presb. B'd at Kolhapur and Ratnagiri. Died Jan. 17, 1882, in Utah.
63	Lucelia U. Barkar	Dec. 15, 1853	* Jan. 27, 1864	Died at Pimplas.
64	Mary E. Munger	Nov. 17, 1854	* June 3, 1856	See No. 31.
65	Samuel C. Dean ...	Jan. 12, 1857	Mar. 19, 1867	Died Sep. 9, 1890, at So. Bend Ill.
66	Augusta (Abbott) Dean.	Jan. 12, 1857	Mar. 19, 1867	.....
	(Second Term) ...	Dec. 7, 1901	Sep. 15, 1905	.....
67	Charles Harding ..	Jan. 12, 1857	* Sep. 29, 1899	Died at Wai.
68	Julia M. Harding .	Jan. 12, 1857	* Feb. 11, 1867	Died at Sholapur.
(83)	Elizabeth D. Harding.	Dec. 22, 1869	* Jan. 9, 1912	Died at Ahmednagar.
69	Mary B. Fairbank	Jan. 12, 1857	.....	See No. 52.

	Missionaries.	Date of Arrival.	End of Service.	Personal Data and Present Residence.
70	Eliza W. Wood ...	Jan. 12, 1857	.....	See No. 57.
71	Sarah S. C. Munger	Mar. 3, 1863	.....	See No. 31.
72	Henry James Bruce	Mar. 3, 1863	* May 4, 1909	Died at Panchgani.
73	Hepzibeth P. Bruce	Mar. 3, 1863	.....	Panchgani.
74	Henry W. Ballantine.	Mar. 3, 1863	Mar. 7, 1865	..... East Orange, N. J.
75	Mary E. Ballantine	Mar. 3, 1863	Mar. 7, 1865	.....
76	Elizabeth P. Wood	Aug. 3, 1865	.....	See No. 57.
77	William W. Chapin	May 19, 1864	* Mar. 22, 1865	Died at Ahmednagar.
78	Catherine I. Chapin	May 19, 1864	Sep. 4, 1865	.....
79	William Henry Atkinson.	Jan. 18, 1868	Jan. 28, 1876	Died Dec. 28, 1907, Soguel, Cal.
80	Calista Atkinson...	Jan. 18, 1868	Jan. 28, 1876	Campbell, Cal. .....
81	Spencer R. Wells...	Nov. 13, 1869	Mar. 30, 1881	Died Oct. 7, 1886, Eagle Grove, Ia.
82	Mary Wells ...	Nov. 13, 1869	Mar. 30, 1881	Nampa, Idaho.
83	Elizabeth D. Harding.	Dec. 22, 1869	... ..	See No. 67.
84	Charles W. Park...	Sep. 16, 1870	Mar. 30, 1881	Died Nov. 24, 1895, Pittsfield, Mass.
85	Anna Maria Park .	Sep. 16, 1870	Mar. 30, 1881	Brookline, Mass.
86	Richard Winsor ...	Jan. 22, 1871	* Mar. 3, 1905	Died at Poona.
87	Mary C. Winsor.	Jan. 22, 1871	.....	Sirur.
88	Harriet S. Ashley	Dec. 14, 1871	Mar. 1, 1877	Died, (?)
89	Sarah F. Norris, M.D.	Dec. 8, 1873	Mar. 31, 1881	Brookline, Mass.
90	Robert Allen Hume, D.D.	Oct. 29, 1874	.....	Married Katie Fairbank, Sep. 7, 1887, at Ahmednagar. Ahmednagar.
91	Abbie L. (Burgess) Hume.	Oct. 29, 1874	*July 25, 1881	Died at Panchgani.
(104)	Katie (Fairbank) Hume.	July 4, 1882	.....	.....
92	Martha Anderson	Nov. 24, 1874	Dec , 1876	.....
93	William O Ballantine, M.D.	Apr. 18, 1875	.....	Rahuri.
94	Alice P. Ballantine	Apr. 18, 1875	* Sep. 9, 1878	Died at Rahuri.
(108)	Josephine. L. Ballantine.	Dec. 14, 1885	.....	.....
95	Edward S. Hume	Oct. 16, 1875	Aug. 15, 1903	Died Jan. 10, 1908, New York.
96	Charlotte E. Hume	Oct. 16, 1875	Aug. 15, 1903	New Haven, Conn.
97	Lorin S. Gates ...	Dec. 28, 1875	.....	Barsi.
98	Fanny (Hazen) Gates.	Dec. 28, 1875	.....	.....
99	Emma K. Ogden, M.D.	June 29, 1877	Aug. , 1879	.....
100	James Smith ...	Dec. 13, 1879	Apr. 30, 1911	Returned as Secretary, Bombay Tract and Book Society, 1912.
101	Maud Smith ...	Dec. 13, 1879	Apr. 30, 1911	.....
102	Justin E Abbott, D.D.	Dec. 21, 1881	Apr. 1, 1910	Married Miss Camilla L. Clarke Jan. 2, 1902, Naples. Sununit, N. J.

	Missionaries.	Date of Arrival.	End of Service.	Personal Data and Present Residence.
(141)	Camilla C. Abbott	Mar. 7, 1902	Apr. 1, 1910	.....
103	Sarah J. Hume ...	July 4, 1882	Sep. 11, 1887	Died, Apr. 6, 1903, New Haven, Ct.
104	Katie Fairbank...	July 4, 1882	.....	See No. 90.
105	Ruby E. Harding.	July 4, 1882	.....	See No. 112.
106	Arthur D. Bissell.	Aug 20, 1884	Apr. 26, 1885	Claremont, Cal.
107	Nellie G. Bissell.	Aug. 20, 1884	Apr. 26, 1885	.....
108	Josephine E. Ballantine.	Dec. 14, 1885	.....	See No. 93.
109	Emily R. Bissell.	Dec. 14, 1885	.....	On Furlough.
110	J. W. Sibley ...	May 1, 1886	* Aug. 13, 1888	Died at Satara.
111	Minnie L. Sibley.	May 1, 1886	.....	Wai.
112	Henry Fairbank.	Aug. 29, 1886	.....	Married Ruby E. Harding, Sep. 16, 1886, Sholapur. Married Mary E. Moulton, Nov. 17, 1908, Ahmednagar.
(105)	Ruby (Harding) Fairbank.	July 4, 1882	* Dec. 24, 1906	Died at Ahmednagar.
(132)	Mary (Moulton) Fairbank.	.....	.....	.....
113	Julia Bissell, M.D.	Dec. 4, 1886	Feb. 22, 1902	.....
114	*William N. De Reyt.*	Oct. 31, 1887	*Apr. 2, 1888	Died at Ahmednagar.
115	Elizabeth M. Lyman.	Oct. 31, 1887	Sept. 11, 1891	.....
116	Anna L. Millard .	Oct. 31, 1887	.....	Bombay.
117	Anstice Abbott ...	Oct. 11, 1888	Sept. 15, 1905	Vevey, Switzerland.
118	*Robert McCullough.*	Oct. 22, 1888	May 30, 1891	Arrapahoe, Okl.
119	Hattie L. Bruce...	Dec. 13, 1889	June 1, 1902	.....
120	Jean P. Gordon...	Aug. 4, 1890	.....	Wai.
121	Belle Nugent ...	Aug. 4, 1890	.....	Satara.
122	Corliss W. Lay ...	Oct. 21, 1890	Mar. 23, 1893	Kewanee, Ill.
123	Lillian M. Lay ...	Oct. 21, 1890	Mar. 23, 1893	.....
124	Annie Stockbridge	July 16, 1892	Apr. 15, 1899	Married to Robert Moore, Esq., of Ajmir, 1900.
125	Henry G. Bissell	Nov. 13, 1892	* Nov. 21, 1912	Died at Poona.
126	Theo K. Bissell...	Nov. 13, 1892	Dec. 15, 1912	Auburndale, Mass.
127	Harvey M. Lawson.	Sep. 10, 1893	Dec. 8, 1897	New Haven, Conn.
128	Dedie S. Lawson	Sep. 10, 1893	Dec. 8, 1897	.....
129	Edward Fairbank	Sep. 17, 1893	.....	Vadala.
130	Mary A. Fairbank	Sep. 17, 1893	.....	.....
131	Esther B. Fowler	Dec. 25, 1893	.....	Sholapur.
132	Mary E. Moulton	Dec. 9, 1894	.....	See No. 112.
133	Mary B. Harding	Oct. 30, 1897	.....	Sholapur.
134	Louise H. R. Grieve, M. D.	Apr. 30, 1900	Sep. 17, 1907	New York.
135	*George W. Harding, M. D.*	Sep. 1, 1900	* Jan. 14, 1903	Died at Ahmednagar.
136	Emily W. Harding	Sep. 1, 1900	Oct. 19, 1907	Santee, Neb.
137	William Hazen ...	Oct. 7, 1900	.....	Married Florence E. Hartt, Dec. 20, 1905, at Ahmednagar.

	Missionaries.	Date of Arrival.	End of Service.	Personal Data and Present Residence.
138	Florence E. Hartt (Mrs. Hazen).	Jan. 5, 1901	.....	Bombay.
139	*David Carroll Churchhill.*	Aug. 24, 1901	.....	Married Alice E. Harding, Oct. 3, 1901, Sholapur. Appointed 1907, Ahmednagar.
140	Alice (Harding) Churchili.	Oct. 3, 1901	* Apr. 27, 1912	Died at Mahabaleshvar.
(68)	Augusta (Abbott) Dean.	Dec. 7, 1901	Sep. 15, 1905	Second term of service. Minneapolis, Minn.
141	Camilla C. Abbottt.	Mar. 7, 1902	.....	See No. 102.
142	*Lester, H. Beals, M. D.*	June 28, 1902	.....	Married Rose Fairbank, Sep. 27, 1905, at Vadala. Wai.
(153)	Rose (Fairbank) Beals, M. D.	Sep. 27, 1905	.....	.....
143	Merrill A. Peacock	Oct. 17, 1902	Mar. 17, 1909	No. Yakima, Wash.
144	Nellie L. Peacock	Oct. 17, 1902	Mar. 17, 1909	.....
145	Byron K. Hunsberger.	June 5, 1903	Mar. 15, 1911	Collegeville, Pa.
146	Elizabeth (Hume) Hunsberger	June 5, 1903	Mar. 15, 1911	.....
147	Theodore S. Lee	Dec. 19, 1903	* Aug. 24, 1911	Died at New York.
148	Hannah (Hume) Lee.	Dec. 19, 1903	.....	Satara.
149	Ruth P. Hume, M. D.	Dec. 10, 1903	.....	Ahmednagar.
150	Alden H. Clark ...	Oct. 15, 1904	.....	Ahmednagar.
151	Mary W. Clark...	Oct. 15, 1904	.....	.....
152	Sarah P. Judson	Oct. 15, 1904	July 25, 1906	Married to Rev. H. A. Kernen of the Presb. Board, July 25, 1906, at Sholapur. Moorehead, Minn.
153	Rose (Fairbank) Beals, M. D.	Sep. 27, 1905	.....	See No. 142.
154	Edith Gates ...	Dec. 21, 1905	.. ...	Ahmednagar.
155	M. Eleanor Stephenson, M. D.	Feb. 2, 1906	.....	Ahmednagar.
		Sep. 17, 1907	.....	.....
156	Robert Ernest Hume, Ph. D.	Sep. 17, 1907	.....	Bombay.
157	Laura C. Hume...	Sep. 17, 1907	.....	.....
158	*Charles H. Burr .*	Oct. 6, 1907	.....	Ahmednagar.
159	Annie (Harding) Burr.	Oct. 6, 1907	.....	.. ...
160	Elizabeth H. Viles	Oct. 6, 1907	.....	See No. 162.
161	Clara H. Bruce...	Oct. 6, 1907	.....	Ahmednagar.
162	Arther A. Mc Bride	July 17, 1908	.....	Married Elizabeth H. Viles Feb. 17, 1909, at Bombay. Sholapur.
(160)	Elizabeth (Viles) McBride.	Oct. 6, 1907	.....	.....
163	Elizabeth Johnson	Dec. 25, 1908	.....	Ahmednagar.

Missionaries.	Date of Arrival.	End of Service.	Personal Data and Present Residence.
164 Rachel E. Coan ...	Nov. 24, 1910	.....	See No. 167.
165 Gertrude Harris ...	Nov. 24, 1910	.....	Ahmednagar.
166 M. Louise Wheeler	Nov. 22, 1911	.....	Sholapur.
167 Edward W. Felt...	Dec. 22, 1911	.....	Married Rachel E. Coan, Apr. 11, 1913, at Mahabaleshvar. Vadala.
(164) Rachel (Coan) Felt.	Nov. 24, 1910	.....	.....
168 M. Clara Proctor, M. D.	Aug. 4, 1912	.....	Ahmednagar.
169 A. Eleanor Franzen.	Oct. 18, 1912	.....	Bombay.
170 Wilbur S. Deming	Nov. 4, 1912	.....	Ahmednagar.
171 Richard S. Rose...	Nov. 21, 1912	.....	Barsi.

LIST OF CHILDREN OF MISSIONARIES WHO HAVE BEEN MEMBERS OF THE MISSION.

No. in Roll of Missys.	Name.	Father's Name.	Year of Arrival.	Departure, etc.
66	Augusta Abbott (Mrs. Dean)...	Amos Abbott ...	1857	Left 1887; also 1905.
69	* Mary Ballantine (Mrs. Fairbank	Henry Ballantine ...	1857	Died 1878.
83	* Elizabeth D. Ballantine (Mrs. Harding)	,, ,, ...	1869	Died 1912.
85	Anna Maria Ballantine (Mrs. Park)	,, ,, ...	1870	Left 1881.
90	Robert Allen Hume	Robert W. Hume ...	1874	.....
91	* Abbie L. Burgess (Mrs. Hume)	Ebenezer Burgess ...	1874	Died 1881.
93	William Osborne Ballantine...	Henry Ballantine ...	1875	.....
95	* Edward Sackett Hume ...	Robert W. Hume ...	1875	Left 1903, Died 1908.
98	Frances Anne Hazen (Mrs. Gates)	Allen Hazen... ...	1875	.....
102	Justin Edwards Abbott ...	Amos Abbott ...	1881	Left 1910.
103	* Sarah Jane Hume ...	Robert W. Hume ...	1882	Left 1887, Died 1903.
104	Katie Fairbank (Mrs. R. A. Hume)	Samuel B. Fairbank..	1882	.....
105	* Ruby E. Harding (Mrs. H. Fairbank	Charles Harding ...	1882	Died 1906.
106	Arthur D. Bissell	Lemuel Bissell ...	1884	Left 1885.
109	Emily Russell Bissell	,, ,, ...	1885	.....
112	Henry Fairbank	Samuel B. Fairbank..	1886	.....
113	Julia Bissell	Lemuel Bissell ...	1886	Left 1902.
114	Anstice Abbott...	Amos Abbott ...	1888	Left 1905.
119	Hattie Louise Bruce	Henry J. Bruce ...	1889	Left 1902.
125	* Henry Gaston Bissell ...	Lemuel Bissell ...	1892	Died 1912.
129	Edward Fairbank	Samuel B. Fairbank..	1893	.....
133	Mary Ballantine Harding ...	Charles Harding ...	1897	.....
135	* George Winthrop Harding...	,, ,, ...	1900	Died 1903.
140	* Alice Elizabeth Harding (Mrs. Churchill)	,, ,, ...	1901	Died 1912.
146	Elizabeth Norris Hume (Mrs. Hunsberger)	Edward S. Hume ...	1903	Left 1911.
148	Hannah Hume (Mrs. Lee) ...	Robert A. Hume ...	1903	.....
149	Ruth Peabody Home	,, ,, ...	1903	.....
153	Rose Fairbank (Mrs. Beals) ...	Samuel B. Fairbank..	1905	.....
154	Edith Gates	Lorin S. Gates ...	1905	.....
156	Robert Ernest Hume ...	Robert A. Hume ...	1906	.....
159	Annie Brayton Harding ...	Charles Harding ...	1907	.....
161	Clara Harding Bruce	Henry J. Bruce ...	1907	.....

* Deceased

Note.—Mrs. E. S. Hume (Charlotte E. Chandler), No. 96 arrived 1875, left 1903 was a daughter of Rev. J. E. Chandler of the Madura Mission.

LIST OF GRANDCHILDREN OF MISSIONARIES WHO HAVE SERVED IN THE MISSION.

GRANDCHILDREN OF HENRY BALLANTINE:

Katie Fairbank Hume.
Henry Fairbank.
Edward Fairbank.
Mary B. Harding.
George W. Harding.
Rose Fairbank Beals.
Alice Harding Churchill.
Annie Harding Burr.

GRANDCHILDREN OF ROBERT W. HUME:

Elizabeth Hume Hunsberger.
Hannah Hume Lee.
Ruth P. Hume.
Robert E. Hume.
} Also grandchildren of Ebenezer Burgess.

GRANDCHILD OF ALLEN HAZEN:

Edith Gates.

Total children of Missionaries, 33.

Grandchildren of Missionaries, 13.

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Wanita Hall, new dormitory of the Woronoko Girls' School of Sholapur.

Some of the children in the Sholapur Kindergarten.

Sirur blind school musicians on tour among the villages with preachers.

Typical village Christian community.

PRAISE SERVICE

America's Christian Connection with India.

FOREWORD.

THE two-fold purpose of this Praise Service is to stimulate reverential gratitude to God for His inspiration, guidance and empowering in the inception and prosecution of **America's Christian Connection with India,** through American Missions and Indian Christians connected with American Missionary Societies for a hundred years; and also to inspire the Indian Church to resolute determination to do its duty for the enlargement of Christ's kingdom in the newly opening century.

THEME.

Through America's Christian Connection with India the increasing fulfilment of—

THE PRAYER OF THE LORD JESUS CHRIST:

"Father, I pray ..... for them also that believe on Me through their word—that they all may be one."

DEVELOPMENT OF THE THEME.

The Theme is developed through four stages :—

I. The Beginning in America.
II. A Century's Story.
III. The Coming Century.
IV. A Vision of the Final Triumph.

Part I.—The Beginning in America.

The Son is bidden to pray.
He prays, "Father, may they all be one."
The Church prays, "Father, may they all be one."
A voice in heaven says, "Whom shall I send?"
Five young men in America respond, "Send us."
The Master's Commission, "Ye my witnesses shall be."
Their prayer for strength, "Jesus be Thyself our Rock."
American Churches express their responsibility.
The Churches bid the Missionaries go to India.
The Churches speed them on their voyage.

Part II.—A Century's Story.

The Saviour's prayer, "Father, may they all be one."
Prayer of the Churches, "Father may they all be one,"
The Master repeats His Commission.
The Missionaries pray, "Lord speak to us."
God's Word encourages them.
On reaching India the Missionaries are told to depart.
Their reply, "We cannot but speak."
Their prayer for courage.
Christians in America pray for the Missionaries.
The Missionaries begin their work.
The first convert is baptized.
The first Church is organized.
American Missions are begun in several parts of India.
Indian Christian leaders are raised up.
Indian Christian leaders are ordained.
Mutitudes of the depressed classes turn to Christ.
Many kinds of Missions are carried on.
Activity of Indian Christians.

Part III.—The Coming Century.

The Saviour's prayer, "Father, may they all be one."

Prayer of the Churches, "Father, may we all be one."

Praise of the American and Indian pioneers.

Scriptural description of the pioneers.

The Church's thanksgiving for heroic leaders.

A cloud of witnesses.

Determination of Indian Christians.

Resolution of Indian Christians.

Their marching hymn: "We march, we march to victory."

Triumphant song of the Indian Church: "Like a mighty army."

Missionaries and Indian Christians express confidence in God.

Assurance from God's Word.

American Christians ask for signs of promise.

The past century's changes.

Adoration of the Christ: "Crown Him with many crowns."

Part IV.—Vision of the Final Triumph.

The Saviour's prayer completed: "Father, these Thou gavest Me."

Prayer of the Universal Church: "Father, may we all be one."

A voice from heaven: "I will show thee the Bride."

The heavenly vision: "Behold the holy city."

The Homeland: "The glory and honour of the Nations in it."

The joys of Heaven: "O happy harbour of the saints."

Echoes of angels' songs: "Hark! hark, my soul."

Assembling of the Redeemed.

Their entry into heaven: "Ten thousand times ten thousand."

Their praise: "All hail the power of Jesus' name."

Silent adoration and Prayer.

Obedient to the vision, the Church sings: "Lead on, O King Eternal."

AMERICA'S CHRISTIAN CONNECTION WITH INDIA.

PART I. THE BEGINNING IN AMERICA.

PRELUDE....."NICEA".....*Instrumental.*

Leader. God is now with us in this His house of worship to hear our praise and prayer.

Congregation. PRAISE WAITETH FOR THEE, O GOD.

O Thou that hearest prayer, unto Thee we come.

LET US PRAY.

PRAYER.

The Father commands the Son to pray. Thou art my son: ask of me and I will give Thee the Nations for thy inheritance.

The Son's prayer NEITHER FOR THESE ONLY DO I PRAY, BUT FOR THEM ALSO WHO BELIEVE ON ME THROUGH THY WORD.

The Son's desire. I.E. 878 (Solo).

Father, may they all be one,
E'en as Thou and I are one;
That thine erring world believe,
Thy great love sent Me to save.

(*Instrumental*).

The Church's prayer. I.E. 878 (Choir).

Father, may they all be one,
E'en as Thou and Christ are one;
That thine erring world believe,
Thy great love sent Christ to save.

(*Instrumental*).

The Congregation will read aloud or will sing what is printed in large type. "I.E.," and following numbers indicate hymn numbers in the "In Excelsis" hymn book.

A voice in heaven

Whom shall I send, and who will go for us?

Response of five young men in America

Here are we, send us.

Their response to the Spirit's suggestion

Our souls are not at rest; there comes a strange and secret whisper to our spirits, like a dream of night, that tells us we are on enchanted ground.

(Chant)
(Male quintet)

The voice of our ascended Lord, "Go teach all nations," comes on the night air and awakes our ears.

What do we here? The vows of God are on us, and we may not stop to play with shadows or pluck earth flowers, till we our work have done and rendered up account.

The voice of our ascended Lord, etc.

And we will go. We may no longer doubt to give up friends and cherished hopes, and every tie that binds our hearts to Thee, our country.

The voice of our ascended Lord, etc.

Henceforth then it matters not, if storm or sunshine be our earthly lot, bitter or sweet our cup. We only pray, God make us holy, and our spirits nerve for the stern hour of strife.

Through ages of eternal years our spirits never shall repent that toil and suffering once were ours below

The Master's Commission

I.E. 878 (Solo)

Ye my witnesses shall be,
Telling distant lands of Me.
Till in faith and love they do
All that I've commanded you.

(Instrumental).

Their prayer for strength to fulfil their commission

I.E. 878
(Male quartet)

Jesus, Guardian of Thy flock,
Be Thyself our constant Rock;
Make us by Thy powerful hand,
Strong as Zion's mountain stand.

American Churches express their responsibility

I.E. 690

FROM ASIA'S LOFTY MOUNTAINS,
FROM INDIA'S CORAL STRAND,
WHERE DISTANT SUNNY FOUNTAINS,
ROLL DOWN THEIR GOLDEN SAND,
FROM MANY AN ANCIENT RIVER,
FROM MANY A PALMY PLAIN,
THEY CALL US TO DELIVER
THEIR LAND FROM ERROR'S CHAIN.

SHALL WE WHOSE SOULS ARE LIGHTED
WITH WISDOM FROM ON HIGH,
SHALL WE TO MEN BENIGHTED
THE LAMP OF LIFE DENY?
SALVATION, OH, SALVATION!
THE JOYFUL SOUND PROCLAIM
TILL EARTH'S REMOTEST NATION
HAS LEARNED THE LORD CHRIST'S NAME.

The churches bid the first missionaries to go to India

I.E. 702

Ye Christian heralds, go proclaim
Salvation through our Lord Christ's name;
To distant lands the tidings bear,
And plant the holy gospel there.

He'll shield you with a wall of fire,
With flaming zeal your breast inspire,
Bid raging winds their fury cease
And hush the tempest into peace.

And when your labours all are o'er
Then we shall meet to part no more,—
Meet with the blood-bought throng to fall,
And crown our Jesus Lord of all.

As the missionaries embark the churches speed them on their voyage

Duet)

Speed away, speed away on your mission of light,
To the land that is lying in sadness and night.
'Tis the Master's command; go ye forth in His name,
The wonderful gospel of Jesus proclaim.
Take your lives in your hand, to the work while 'tis day.
Speed away, speed away, speed away.

Speed away, speed with the life-giving Word,
To the nation that knows not the voice of the Lord.
Take the wings of the morning and fly o'er the wave,
In the strength of your Master the lost ones to save.
He is calling you now, not a moment's delay.
Speed away, speed away, speed away.

PART II. A CENTURY'S STORY.

The Saviour's Prayer

I.E. 878 (Solo)

Father, may they all be one,
E'en as Thou and I are one;
That Thine erring world believe
Thy great love sent Me to save.

(Instrumental).

Prayer of American churches

I.E. 878

FATHER, MAY THEY ALL BE ONE,
E'EN AS THOU AND CHRIST ARE ONE;
THAT THINE ERRING WORLD BELIEVE
THY GREAT LOVE SENT CHRIST TO SAVE.

As the missionaries approach India the Master repeats His commision

All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.

The prayer of the missionaries as they approach India

I.E. 110

Lord, speak to us, that we may speak
In living echoes of Thy tone;
As Thou hast sought, so let us seek,
Thy erring children lost and lone.

Oh, teach us, Lord, that we may teach
The precious things Thou dost impart;
And wing our words, that they may reach
The hidden depths of many a heart.

Oh, fill us with Thy fullness, Lord,
Until our very hearts o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

As the missionaries near India God's word encourages them

When one looks unto the land, behold darkness and distress; and the light is darkened in the clouds thereof.

The Congregation will read aloud or will sing what is printed in large type. "I.E." and following numbers indicate hymn nnmbers in the "In Excelsis" hymn book.

GO THROUGH, GO THROUGH THE GATES,
PREPARE YE THE WAY OF THE PEOPLE.

Prepare ye in the wilderness the way of Jehovah;
Make straight in the desert a highway for our God.

FEAR NOT, I HAVE REDEEMED THEE.
I HAVE CALLED THEE BY THY NAME, THOU ART MINE.

When thou passest through the waters, I shall be with thee.

And through the rivers, they shall not overflow thee.

WHEN THOU WALKEST THROUGH THE FIRE THOU SHALT NOT BE BURNED, NEITHER SHALL THE FLAME KINDLE UPON THEE.

For I am Jehovah, thy God,

The Holy One of Israel, thy Saviour.

HE THAT GOETH FORTH AND WEEPETH,
BEARING PRECIOUS SEED,
SHALL DOUBTLESS COME AGAIN REJOICING,
BRINGING HIS SHEAVES WITH HIM.

* * * * * * * * * * * * * * *

On arrival in India the missionaries are bidden to depart

They began to beseech them to depart from their borders. They asked them to go away from their city.

The missionaries reply to the authorities

WHETHER IT IS RIGHT IN THE SIGHT OF GOD TO HEARKEN UNTO YOU RATHER THAN UNTO GOD, JUDGE YE; WE CANNOT BUT SPEAK THE THINGS WHICH WE SAW AND HEARD.

The missionaries pray for courage

Lord grant unto thy servants to speak thy word with all boldness, that signs and and wonders may be done throngh thy holy Servant Jesus.

Christians in and America pray for the missionaries

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comfort and our cares.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

Permission from England having been received, the missionaries begin their work

To the work ! to the work ! we are servants of God,
Let us follow the path that our Master has trod,
With the balm of His counsel our strength to renew,
Let us do with our might what our hands find to do.

Toiling on, toiling on, toiling on, toiling on,
Let us hope and trust,
Let us watch and pray,
And labour till the victory comes.

The first convert accepts Christ and is baptized

I.F. 455, 2nd tune (Solo)

Jesus, I my cross have taken
All to leave and follow Thee ;
Helpless, poor, despised, forsaken,
Thou from hence my all shall be.
Perish every fond ambition,
All I've had, or hoped or known,
Yet how rich is my condition—
Christ and heaven are now my own.

Let the world despise and leave me,
Men despised my Saviour too ;
Foes may hate, and friends disown me.
Thou art not, like them, untrue.
Man may trouble and distress me,
'Twill but drive me to thy breast,
Life with trials hard may press me,
Heaven will bring me sweeter rest.

It shall come to pass that the mountain of Jehovah's house shall be established.

MANY PEOPLES SHALL SAY, LET US GO UP TO THE MOUNTAIN OF JEHOVAH : HE WILL TEACH US OF HIS WAYS, AND WE WILL WALK IN HIS PATHS.

The first church is organized

I.E. 633

The Church's one foundation
Is Jesus Christ her Lord ;
She is His new creation
By water and the word.
From heav'n He came and sought her
To be His holy bride ;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth.
One holy name she blesses,
Partakes one holy food,
And to one hope she presses
With every grace endued.

(Marathi singing).

American Missions are begun in Ceylon, and in South India

An angel of the Lord spake unto Philip, saying, Arise and go toward the South.

AND HE AROSE AND WENT

(Singing by Tamil, Telegu and Malayalam Christians of South India).

Other American Missions are begun by Baptists, Presbyterians, Lutherans, Methodists, Disciples, etc.

They that were scattered abroad travelled as far as Phœnicia, Cyprus and Cyrene.

AND THE HAND OF THE LORD WAS WITH THEM.

(Singing by Hindustani Christians of North India).

Indian Christian leaders are raised up

The twelve called the multitude of the disciples unto them, and said, Look ye out from among you men of good report, full of the Spirit and of wisdom.

THE SAYING PLEASED THE WHOLE MULTITUDE, AND THEY CHOSE MEN FULL OF FAITH AND OF THE HOLY SPIRIT WHOM THEY SET BEFORE THE APOSTLES.

Indian Christian leaders are ordained

God of the prophets! bless the prophets' sons;
Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once;
Make each a nobler, stronger than the last.

Anoint them prophets ! make their ears attent
To Thy divinest word ; their hearts awake
To human need ; their lips make eloquent
To assure the right, and every evil break.

Make them apostles ! Heralds of Thy cross ;
Anoint, equip them to show forth Thy grace.
Inspired by Thee, may they count all but loss,
And stand at last with joy before Thy face.

And the word of God increased ; and the number of the disciples multiplied.

AND A GREAT COMPANY OF THE PRIESTS WERE OBEDIENT TO THE FAITH.

Multitudes of the depressed classes turn to Christ

Behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble are called,

BUT GOD CHOSE THE FOOLISH THINGS OF THE WORLD, THAT HE MIGHT PUT TO SHAME THEM THAT ARE WISE.

And God chose the weak things of the world, and the things that are despised, did God choose, yea, and the things that are not,

THAT HE MIGHT BRING TO NOUGHT THE THINGS THAT ARE ; THAT NO FLESH SHOULD GLORY BEFORE GOD.

(Marathi and Gujarathi singing).

Many kinds of Mission work are carried on

And Jesus went about teaching, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

I.E. 221

The church, the school, the healing art,
Came with the gospel o'er the waves,
Proving in body, mind and heart
How wondrously Christ Jesus saves.

The fear of the Lord is the beginning of wisdom.

Educational work is begun

THERE ARE DIVERSITIES OF GIFTS, BUT THE SAME SPIRIT.

TO SOME ARE GIVEN GIFTS OF TEACHING.

These words which I command thee this day shall be upon thine heart and thou shalt teach them diligently unto thy children.

WE KNOW THAT THOU ART A TEACHER SENT FROM GOD.

Medical work is begun

I.E. 88

At even, ere the sun was set,
The sick in crowds around them lay:
Oh, in what divers pains they met,
Oh, with what joy they went away.

(Marathi singing).

Industrial work is begun

Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son?

IF ANY WILL NOT WORK, NEITHER LET HIM EAT.

Ye yourselves know that these hands ministered unto my necessities. In all things I gave you an example.

WE EXHORT YOU, BRETHREN, TO WORK WITH YOUR HANDS, THAT YE MAY HAVE NEED OF NOTHING.

Activity of Indian Christians during the century

We give thanks to God always for you all. Our gospel came not unto you in word only, but also in power and in the Holy Spirit.

YE BECAME IMITATORS OF US, AND OF THE LORD, HAVING RECEIVED THE WORD IN MUCH AFFLICTION, WITH JOY IN THE HOLY SPIRIT, SO THAT YE BECAME AN ENSAMPLE TO ALL THAT BELIEVE.

They that were scattered abroad went everywhere preaching the word.

THE WORD OF GOD GREW AND MULTIPLIED, AND A GREAT NUMBER THAT BELIEVED TURNED UNTO THE LORD.

PART III. THE COMING CENTURY.

The Saviour's Prayer

I.E. 878 (Solo)

Father, may they all be one,
E'en as Thou and I are one;
That Thine erring world believe,
Thy great love sent Me to save.

(*Instrumental*).

Prayer of the American and Indian Churches

I.E. 878

FATHER MAY WE ALL BE ONE,
E'EN AS THOU AND CHRIST ARE ONE;
THAT THINE ERRING WORLD BELIEVE,
THY GREAT LOVE SENT CHRIST TO SAVE.

Praise of American and Indian pioneers

I.E. 602

A noble band those chosen few
On whom the spirit came;
Those valiant saints their hope well knew,
And mocked the cross and flame.
Like Christ with pardon on their tongue,
They gladly suffered pain,
And prayed for those that did them wrong:
Who follows in their train?

Scriptural description of the pioneers

These through faith subdued kingdoms; wrought righteousness; obtained promises;

STOPPED THE MOUTH OF LIONS, QUENCHED THE POWER OF FIRE; ESCAPED THE EDGE OF THE SWORD.

From weakness were made strong; waxed mighty in war; turned to flight armies of aliens.

OTHERS WERE TORTURED, NOT ACCEPTING THEIR DELIVERANCE, THAT THEY MIGHT OBTAIN A BETTER RESURRECTION.

Others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisoment.

The Congregation will read aloud or will sing what is printed in large type. "I.E.," and following numbers indicate hymn numbers in the "In Excelsis" hymn book.

THEY WERE STONED, WERE TEMPTED, WERE SLAIN; BEING DESTITUTE, AFFLICTED; EVIL ENTREATED; OF WHOM THE WORLD WAS NOT WORTHY.

These all having witness borne to them through their faith, received not the promise.

GOD HAVING PROVIDED SOME BETTER THING CONCERNING US, THAT APART FROM US THEY SHOULD NOT BE MADE PERFECT.

The Church's thanksgiving for heroic leaders

I.E. 614

For all Thy saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be for ever blest,
Alleluia, Alleluia.

A cloud of witnesses

I.E. 602

A NOBLE ARMY, MEN AND BOYS,
THE MATRON AND THE MAID,
AROUND THE SAVIOUR'S THRONE REJOICE,
IN ROBES OF LIGHT ARRAYED.
THEY CLIMBED THE STEEP ASCENT OF HEAVEN
THROUGH PERIL, TOIL AND PAIN;
O GOD, TO US MAY GRACE BE GIVEN
TO FOLLOW IN THEIR TRAIN!

Determination of Indian Christians

Those first American Missionaries gave us a noble example by their motto, "We can, if we will."

AT THE BEGINNING OF THE NEW CENTURY WE INDIAN CHRISTIANS TAKE AS OUR MOTTO, "WE CAN AND WE WILL."

Resolution of Indian Christians

I.E. 632

Worlds are charging, Heav'n beholding,
We have but an hour to fight;
Now, the blazoned cross unfolding,
On! right onward, for the fight!
On! let all the soul within you
For the truth's sake go abroad:
Strike! let every nerve and sinew
Tell on ages, tell for God.

Their marching hymn

I.E. 840

We march, we march to victory!
With the cross of the Lord before us,
With His loving eye looking down from the sky,
And His holy arm spread o'er us.

We come in the might of the Lord of light
In reverent train to meet Him,
And we put to flight the armies of might
That the sons of the day may greet Him.

We march, we march to victory
With the cross of the Lord before us,
With His loving eye looking down from the sky,
And His holy arm spread o'er us.

Triumphant song of the Indian Church

LIKE A MIGHTY ARMY
MOVES THE CHURCH OF GOD
BROTHERS, WE ARE TREADING
WHERE THE SAINTS HAVE TROD.
WE ARE NOT DIVIDED,
ALL ONE BODY WE;
ONE IN HOPE AND DOCTRINE,
ONE IN CHARITY.

ONWARD CHRISTIAN SOLDIERS,
MARCHING AS TO WAR,
WITH THE CROSS OF JESUS
GOING ON BEFORE.

CROWNS AND THRONES MAY PERISH,
KINGDOMS RISE AND WANE,
BUT THE CHURCH OF JESUS
CONSTANT WILL REMAIN.
GATES OF HELL CAN NEVER,
'GAINST THAT CHURCH PREVAIL:
WE HAVE CHRIST'S OWN PROMISE,
AND THAT CANNOT FAIL.

ONWARD CHRISTIAN SOLDIERS,
MARCHING AS TO WAR,
WITH THE CROSS OF JESUS
GOING ON BEFORE.

Missionaries and Indian Christians express their confidence in God

I.E. 172

O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast
And our eternal home.

Under the shadow of Thy throne
Thy saints have dwelt secure,
Sufficient is Thine arm alone,
And our defence is sure.

Assurance from God's Word

I.E. 612

FEAR NOT, I AM WITH THEE, OH, BE NOT DISMAYED!
FOR I AM THY GOD, AND WILL STILL GIVE THEE AID.
I'LL STRENGTHEN THEE, HELP THEE, AND CAUSE THEE TO STAND,
UPHOLD BY MY RIGHTEOUS OMNIPOTENT HAND.

WHEN THROUGH FIERY TRIALS THY PATHWAY SHALL LIE,
MY GRACE ALL SUFFICIENT SHALL BE THY SUPPLY.
THE FLAME SHALL NOT HURT THEE, I ONLY DESIGN
THY DROSS TO CONSUME AND THY GOLD TO REFINE.

The American churches ask for signs of promise

I.E. 682, 2nd tune

Watchmen, tell us of the night,
What its signs of promise are?
Christians, o'er yon mountains' height
Shines Christ's glory beaming star.
Watchmen, does its beauteous ray
Much of joy and hope foretell?
Christians, yes, 'twill bring the day,
Promised day of Israel.

Watchmen, will its beams alone
Gild the spot that gave them birth?
Christians, ages are its own,
See, it bursts o'er all the earth!
Watchmen, let your watch not cease,
Though the light doth stream abroad.
Christians, trust the Prince of Peace,
He will bring the world to God.

The past century's changes

I.E. 19

O God, beneath Thy guiding hand
Those early preachers crossed the sea,
And here in faith and prayer they planned
An Indian Church to rear for Thee.

Thou heard'st, well-pleased, their earnest prayer,
Thy blessing came, and still its power
Shall onward through all ages bear
The memory of that holy hour.

A century's past! what change has come!
In every Indian province now
Christians, in throngs, in church and home
To Christ in work and worship bow.

And here, Thy name, O God of love,
Their followers' children glad adore,
And pray, in earth and heaven above
Reign Thou as King forever more.

Adoration of the Christ

I.E. 30

Crown Him with many crowns,
The Lamb upon the throne;
Hark! how the heavenly anthem drowns
All music but its own.
Awake, my soul, and sing
Of Him Who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of love;
Behold His hands and side,
Those wounds yet visible above,
In beauty glorified.
No angel in the sky
Can fully bear that sight,
But downward bends his wond'ring eye
At mysteries so bright.

Crown Him the Lord of years,
The potentate of time;
The ruler of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
We pledge our lives to Thee;
Thy praise shall never, never fail
Throughout eternity.

PART IV. VISION OF THE FINAL TRIUMPH.

The Saviour's prayer completed

Father, these Thou gavest Me,
May they all my glory see
In the Fatherland above,
Radiant with our endless love.

I.E. 878 (Solo)

(*Instrumental*).

Prayer of the Universal Church

FATHER, MAY WE ALL BE ONE,
E'EN AS THOU AND CHRIST ARE ONE,
THAT THE WHOLE WIDE WORLD BELIEVE
THY GREAT LOVE SENT CHRIST TO SAVE.

I.E. 878

A voice from heaven

Come hither, and I will show thee the Bride, the wife of the Lamb.

The heavenly vision

(Solo)

Behold the holy city, beside the tideless sea;
The light of God is on its streets,
Its gates are open wide.
And all who will may enter, and no one is denied,
No need of moon or stars by night
No sun to shine by day.
It is the new Jerusalem
That will not pass away

Jerusalem, Jerusalem,
Sing for the night is o'er,
Hosanna in the highest,
Hosanna for evermore.

The Homeland

And they shall bring the glory and the honour of the nations into it.

AND THE NATIONS SHALL WALK IN THE MIDST OF THE LIGHT THEREOF.

There shall be night no more,
They need no light of lamp, neither light of the sun

FOR THE LORD SHALL GIVE THEM LIGHT,
AND THEY SHALL REIGN FOREVER AND EVER.

The Congregation will read aloud or will sing what is printed in large type. "I.E.," and following numbers indicate hymn numbers in the "In Excelsis" hymn book.

The Joys of Heaven

I.E. 795

O happy harbour of the saints!
O sweet and pleasant soil!
In thee no sorrow may be found,
No grief, no care, no toil.
Right through thy streets with silver sound
The flood of life doth flow;
Upon whose banks on every side
The trees of life do grow.

Echoes of angels' songs

I.E. 813, 1st tune

Hark! hark, my soul, angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore:
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more.

Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night.

Assembling of the redeemed hosts

I.E. 614

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array.
The King of Glory passes on His way,
Alleluia, Alleluia.

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl, stream in the countless host,
Singing to Father, Son and Holy Ghost:
Alleluia, Alleluia.

Their triumphant entry into heaven

I.E. 783

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the streets of light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the open gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day for which creation
And all its tribes were made;
O joy for all its former woes
A thousand-fold repaid!

Their praise of the Lord Jesus

ALL HAIL THE POWER OF JESUS' NAME,
LET ANGELS PROSTRATE FALL:
BRING FORTH THE ROYAL DIADEM,
AND CROWN HIM LORD OF ALL.

I.E. 333, 1st tune

FROM EVERY CLIME AND TONGUE AND RACE,
REDEEMED FROM SIN'S DARK THRALL,
WE PRAISE THEE FOR THY BOUNDLESS GRACE,
AND CROWN THEE LORD OF ALL.

AND NOW, WITH ALL THE HOLY THRONG
WE IN THY PRESENCE FALL,
WE JOIN THE EVERLASTING SONG
AND CROWN THEE LORD OF ALL.

Silent Adoration, and Prayer by the Chairman.

The Lord's commission to the Indian Church

Go ye and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.

The Indian Church's response

LORD, MAY WE NOT BE DISOBEDIENT TO THY COMMISSION, NOR TO OUR HEAVENLY VISION.

The Indian Church's Forward March

I.E. 600

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Thro' days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
Till sin's long war shall cease,
And holiness shall whisper
The sweet Amen of Peace!
For not with sword's loud clashing,
Nor roll of stirring drums,
But deeds of love and mercy,
The heavenly Kingdom comes.

Lead on, O King Eternal;
We follow not with fears;
For gladness breaks like morning
Where'er Thy face appears:
The Cross is lifted o'er us:
We journey in its light;
The Crown awaits the conquest:
Lead on, O God of Might.—*Amen.*

Benediction.

A CENTURY IN INDIA.

ERRATA.

PAGE 95.

Total Christian community, 1891-95, 4,552.
Schools, 1891-95, 138.

PAGE 96.

No. 4, Samuel Newell, end of service, 1821.
No. 8, Philomela Newell, arr. 1818.

PAGE 97.

No. 16, D. O. Allen, m. Orpah Graves, 1838. m. Azubah Condit, 1843.
No. 17, Myra W. Allen, d. 1831.
No. 26, Caroline Read, arr. 1831.
No. 27, Geo. W. Boggs, arr. 1832.
No. 37. Amos Abbott, and Mrs., left Apr. 7.

PAGE 98.

No. 65, S. C. Dean, d. South Bend, Neb.

PAGE 99.

No. 102, J. E. Abbott, Summit, N. J.

PAGE 101.

No. 149, Ruth P. Hume, arr. Dec. 19, 1903.
No. 153, M. E. Stephenson, arr. Feb. 2, 1906.

PAGE 103.

No. 56, Mrs. Dean, dep. 1867.

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